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# The Ecclesiastical Review

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# THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. VI.—(LXVI).—APRIL, 1922.—No. 4.

## LEISURE IN CLERICAL LIFE.

LEISURE has been called happily "The sabbath of the mind". From the standpoint of time it indicates hours or days when one is free from the compulsions of life in which time is disposed of not according to one's choice but rather as duty indicates. In this sense leisure is free time. One may follow taste or preference and do as one wills. One may write, read, think, or visit, as the whim of the moment suggests.

From the standpoint of the mind leisure indicates freedom from mental strain, a condition of undisturbed mental calmness free from hurry, nervousness, plan, worry, bitterness, resentment, and the like. The mind is at rest, passive, and in condition to assemble and interpret thought, impression, and larger purposes with the joyous consciousness of freedom. The prevailing mood is one of reflexion and interpretation of the experiences of life, of the values that control life and of the mysteries that enfold us. The lines that thought will follow when the mind is relaxed and character is fairly serious find their beginning deep in life and they take direction toward the things that seem most worth while. Aspirations, purposes, and decisions that control the drift of life are passed in review quietly. When these periods of mental calm and quiet reflexion are sufficiently frequent to take on importance in intellectual life, we find that one gradually builds up what may be called one's personal philosophy. This is defined by Professor James as "Our more or less dumb sense of what life honestly and deeply means; it is only partly got from books;

it is our individual way of just seeing and feeling the total push and pressure of the cosmos."

The mind in its full normal action tends to develop a whole outlook on life and to judge its parts as fragments of that whole. This is the essential note in intellectual culture. We deal with fragments of life necessarily. Business is a fragment; pleasure and study are fragments; professions, research, and even unselfish service of others, are but fragments of the whole of life which the mind normally endeavors to understand. Now all of these special interests and activities tend to take on exaggerated importance and to absorb interest and distort judgment. Nearly all men are partly victims of these mistakes. The mind normally rebels against them. When its powers are sufficiently developed, it goes up to the high mountain of reflexion from which it aims to get an all-inclusive view of things in which proportions are restored and values are seen in true relation. Divisions of time sink away. Thought and imagination sweep without hindrance across the world and one meets intimations of immortality. The mind that has no time for reflexion, or, having it, lacks aptitude and will, remains victim of unreflecting ways and loses the sense of proportions which is the mark of real culture. A philosophic calm is the birth-right of every normally trained mind. The aim of intellectual education or perhaps cultural education is to enable a man to see the whole of life and to judge securely the value of its parts as these become objects of interest to him. Just as the collective intellect of the world aims to build up the fragmentary sciences into one inclusive philosophy, each mind tends normally to build its varying experience and insights into one personal philosophy. Until it has done this, it has not fully lived. This is done by the habits of interpretation and reflexion developed practically when the mind is at leisure. Regardless of the extent to which a system of philosophy is accepted, the personal interpretation and adaptation of it in life remain always tasks for the serious individual, which are performed in times of mental leisure.

The mind that stops with mind falls far short of the whole truth. God is spiritual. The soul is spiritual. All men are spiritual. Since it is by force of the spiritual element in us that we are destined to union with God, and all things take

final meaning by their relation to soul and God, leisure takes on an essentially spiritual meaning. It appears in the process of normally developed relations between man and God. The mind travels past all cultural planes, past tangible reality and the forces that control it, and seeks touch with transcendental truths. Just as all established religions have developed some form of mysticism, they have given expression to the great truth that the soul seeks ultimately an intimate personal experience with spiritual reality. The Church has always been solicitous concerning the authenticity of mystical experiences in the supernatural life. While these have been accorded under the providence of God to but few souls, they do indicate the ultimate point of spiritual development toward which favored souls have been carried by divine grace.

Perhaps it seems far-fetched to refer even casually to the mystical experience of God in a study of leisure in clerical life. But if the priest is herald of the soul; if he is the visible symbol of unseen and everlasting realities; if he is as the voice of God declaring eternal truths to souls, is it possible to discuss leisure in the clerical life without giving to it a spiritual note; without declaring that the normal priest who is spiritually minded will tend always in his times of leisure to go far beyond the planes of human culture and love to dwell among the realities of the unseen world? Free time, poise of mind, and calmness of spirit are of value to the priest in a lesser way in themselves. But their primary value is in this that they furnish opportunity for him to find his own soul and to know it; to find his God and love Him; to gain new insight into the mysteries of the spiritual world and to find ineffable joy there and there alone.

Only the leisure that carries the priest into that unseen world is fully worthy of his destiny and graces. Only through the vision gained by it is he freed from the illusions of life which obscure the vision of the soul. He is enabled to peer beneath surface to substance, to catch the spiritual interpretations that reveal God and neighbor and self, duty and opportunity in their divine character. Hurry is taken out of the blood. Confusion departs from the mind. The deeper unities that hold the world together in spite of the waywardness of life reveal themselves. All mean feelings and unworthy

ambitions; all confusion of lesser purposes and sordid aims are disciplined out of life. The soul finds peace, which is a foretaste of Heaven.

There is no consciousness of effort or purpose in this experience. We seem to be detached from life and to become observers of it. We stand on the banks of the river of life and watch its varied and turbulent flow without restraint, without motive, without intending effect. We live deeply and wonderfully in spiritualized leisure. Meditation and contemplation are related to it. They tend to become identical with it. Leisure is essentially contemplative and passive. Yet its gifts are without number and are priceless. We learn profound things from it, things not to be gained by conscious effort or directed intention. In this way leisure seems to give one almost the touch of genius, two of whose traits are the fusion of all the faculties and knowledge without antecedents. "When I thought myself most idle, most was accomplished in me."

Leisure is the greatest of all teachers. In this passive unconstrained attitude through which the soul comes to its own, it surrenders all timidities, conquers baser instincts, throws off lethargy, pierces through the veil of illusion, and comes to the doors of the temple of God Himself. It confers upon us peaceful acceptance of life and patience with its mysteries, beautiful understanding of the divine harmonies that are the high law of all life, great achievement in the righting of character, widened understanding and wisdom, the poise which is the pure gift of God. It corrects our compensations and reveals the shallowness of things that control imagination and shape motive. In this way it becomes a minor kind of revelation which one can know and accept gratefully but never describe.

Nec lingua valet dicere,
Nec littera exprimere,
Expertus potest credere.

Leisure is the great emancipator. Only as we share its benedictions, even in moderate proportions, do we gain any sense of complete freedom which is of the children of God. As the Lilliputians tied Gulliver by a thousand tiny bands and held him captive, incredible giant as he seemed to be, life

binds everyone of us at a thousand points, controlling speech, standards, thought, time, judgment, and aspiration. We are slaves of business, even slaves of duty, slaves of power, slaves of social conventions, slaves of temperament, slaves of feelings which survive their occasion. All of this is inevitable in large measure. Orderly living and effective service of others are expected as we merge into the multitude, become parts of it, perform our duties and live socialized lives as parts of the mysterious whole. Most of the doctrines that underlie our morality relate to our obligations to surrender preferences and take appointed places in the complicated scheme of things. Now there is danger that we shall be overwhelmed by this process. Free time, leisure of the mind, and the recognition of the claims of the soul alone can save us. Effort cannot compel this. Good will does not promise it. No signs indicate its coming nor may precautions hold it. Yet every thoughtful man, certainly every priest, should aim so to live, so to pray, so to meditate and hope that soul and mind may be prepared to welcome the gifts of leisure when in the providence of God it is accorded.

There are wider bearings of this thought which should not be lost from view. It is claimed that democracy is builded upon individuality or personality. Civilization is tested by the quality of individuality or personality that it develops. Religion gives it supreme expression and makes effective law of the truths that underlie individuality and personality. The finest flower of culture is a noble type of developed personality. Education has no aim that is independent of individuality and personality. Men themselves feel baffled until self is fully and nobly developed and expressed. Leisure then can hardly have any important function that is not in some direct way related to the higher development of individuality and personality.

Personality is individuality. Individuality is of the soul alone. The soul is separate, spiritual, distinctive, an end in itself. All things in life gain their value through spiritual bearings. Now the soul is unlike everything else that we know. The perception of it is gained only at the cost of effort and prayer. If leisure has any relation to our higher life and eternal destiny it must take on a spiritual character and be in some way related to the expression of the soul.

The soul is omnipresent, never suspended. It tolerates no neglect without penalty and conditions all true understanding of life and of its laws. It is supreme yet least in evidence, everlasting yet intangible, most easily harmed and most exposed to harm, in danger constantly from the subtleties of self-deception and the indirections of evil. It is timid, shrinking, fearful of life and of its distractions. Only in the silence and quiet of leisure does it venture from its hiding place and come into view. "While all things were in quiet silence and the night was in the midst of her course, Thy mighty word, O Lord, came from Heaven from Thy royal throne." [1]

One can be very conscientious and yet know little about one's soul. A priest can be very devoted to souls and scarcely understand his own. A priest may live a busy routine life and avoid all opportunity to be alone with his own soul. There are many in this world who remain unwilling to "Sit alone in a room and think". This may be due to dislike of effort, to distaste for reflexion, to the habit of carrying many unsolved problems and to fear of self-knowledge that might force them to resolution. It may easily be an aspect of self-deception that takes on the color of sin. All of this may occur without any self-accusing thoughts. One may excuse this reluctance by the consolations that come from a busy life, devoted to the welfare of others and to the neglect of self. The Church has made a brave attempt against all of these subtle processes by insisting constantly on the clerical duty of meditation and spiritual reading. These are not ends in themselves, nor are they so intended. They show that the deepest traditions of spiritual life recognize the supreme claims of the soul, and the requirement of meditation and spiritual reading is nothing other than a requirement of enforced leisure which gives to the soul daily opportunity to express itself and assert its sanctioned claims upon time and mind and will. The annual retreat is similarly a recognition of the primary claims of the soul upon the time and mind of the priest. Its days are consecrated to self-knowledge, self-correction, strengthened resolution and clarified vision of the spiritual world. A busy brain is just as good a workshop for the devil as an idle brain. Spiritualized leisure is a most effective safeguard against these dangers.

[1] Wisdom 18:4.

Many of the spiritual and moral shortcomings of life may be traced to a subtle fear of self-knowledge, to unwillingness to face the real self, to call things by their actual names and sit in unsparing impersonal judgment of one's motives and traits. The habit of losing oneself in multiplied activities enables one to escape the hours or days of leisurely reflexion that might bend the drift of life back toward God. In this way, very often, a deceitful spiritual peace is obtained which is the peace of surrender and not the peace of spiritual victory. The cherishing of resentment, bitterness, self-pity, and self-seeking tends to kill the taste for spiritual leisure and to rob one of all regret for losing it. One of the supreme advantages of spiritualized leisure is that it is without effort or purpose. The advantages come by an illumination, not as the outcome of logical processes. Impressions, aspirations, and judgment assemble themselves in some mysterious process and one seems to receive spiritual insight rather than achieve it. All unholy fear of spiritual truth is lost. All shrinking from the discipline that safeguards higher interests is lost. Every lurking doubt that one's only wisdom lies in the ways of unyielding loyalty to virtue at whatsoever cost, is dispelled.

It is difficult to describe these spiritual advantages of leisure. One finds all of these high qualities of spiritual life among those who are extremely busy. When these are " recollected ", as the phrase is, their souls appear to have gained the gifts of leisure. It is difficult to describe leisure in the terms of time because it is an attitude of mind and soul that may be independent of time. On the one hand one may say that the highest quality of spiritual life involves the experience of mental and spiritual leisure. Yet a description of it must be typical or theoretical unless one makes a study of the persons who have enjoyed the gift to a high degree and whose lives show its operation in an attractive way. It appears to be a grace freely given following upon sincere consecration and intelligent industry in seeking to conform life fully to the divine ideal. The experience of it seems to confer a new quality of life upon mind and soul. This is displayed by a tone of gentle assurance, freedom from hesitation, prompt obedience to grace, and an independence against all attractions of the lesser compensations of life that play havoc so widely among us. Something

of this poise of power is witnessed following upon great decisions. It is seen, for instance, when the vows are pronounced in the religious life, on the day of ordination of the priest, in the triumphant survival of a severe spiritual test, in a great victory over the harassments of temptation. All occasions of intense emotional experience that have spiritual bearing confer upon the soul many of the gifts that are associated with spiritualized leisure. Sometimes its presence is recognized by an undefined influence. An American man of letters who became deeply involved through financial losses was carried past his embarrassment by the kindly intervention of a capitalist who at that moment was under attack widely in the United States. The former said on one occasion when speaking of his benefactor, " The sight of him is peace ". This may be said of the character that has gained the experience of spiritualized leisure.

Undoubtedly the contemplative life as described in our literature of the supernatural displays a full and wonderful array of these spiritual gifts. But that high type of spiritual life seems to be reserved to gifted souls which give themselves over completely to the absorbing service of our Divine Lord. It has seemed worth while to approach in the direction of that exalted ideal without any pretence of describing it or suggesting that it may be more widely enjoyed than one imagines. This interpretation of leisure in the clerical life was begun as a study of the disposition of the priest's time. The advance from the study of time to the study of mental leisure was natural, although unforeseen. The advance then from leisure of the mind to leisure of the soul was equally natural, yet equally unforeseen. But the original purpose remains. Again it seemed worth while to suggest to the average priest who is going through average clerical experience that the joys of leisure of mind and of soul await his industry and promise rewards to it. The priesthood as a whole ought to be able to share in some degree the wonderful experience of the contemplative life. It seemed worth while to base an appeal for that on a study of the circumstances and opportunities of priestly life and to enable priests to realize that they err in believing that they are excused from all efforts toward a contemplative attitude because contemplation has been represented as too remote from them.

Leisure in the clerical life may be examined from the standpoint of time. In the case of pastors in small towns or country districts the problem of disposing of unoccupied time is extremely difficult. An absence of intellectual tone is to be noted in such communities. There is little if any apparent demand for the results of study. The pastor must remain within call on account of the ordinary emergencies of accident, sickness, or death. Nature seems to slow down mental activity when one's time is largely unoccupied. This problem is distinct for that type of priest. He is not for the moment held in mind. Pastors in larger towns and particularly in the larger cities are more apt to be busy than idle. The poor, those who have fallen away from the Church, the young, the middle aged, and the old, the sick, the demands of the community on the priest as citizen and leader present a range of claims upon the priest's time which make him a busy man. If we take into account the time needed for ordinary parish activities such as feast days, funerals, marriages, the preparation of sermons, we gain additional insight into the inroads that ordinary duties make on the priest's day. If in addition we keep in mind the time spent in receiving visitors, whether they be fellow priests, parishioners, or others who seek advice or information; and also the time required for making visits as duty, courtesy, and propriety advise, we find the priest to be a busy man. If to all of these we add the time devoted to the parish school, to confessions; to the individual instruction of converts, to the complicated business affairs of the parish, the priest's day is pretty well accounted for. But he is required furthermore by the authoritative traditions of priestly life to spend between two and three hours a day in exercises of official and private devotion. The Mass, the breviary, spiritual reading, meditation, and other customary pieties can hardly be cared for with dignity and spirit in less than three hours.

Furthermore, the health of the priest makes it necessary for him to take exercise regularly, to be out of doors for one or two hours daily, engaged in some form of exercise and recreation that will keep health, temper, and nerves in good condition. No priest is benefited by a purely sedentary life. No priest can retain a wholesome and balanced outlook if he neglects the relaxation and exercise that are held by modern

medical science to be necessary. Varied and exacting as are all of these demands on the priest's time, he could master the situation readily if it were possible for him to introduce rigid system into his daily life. It may be that nearly all priests could readily control sixty or ninety minutes every day in five, ten, or twenty minute periods. But leisure time must be consecutive time and under control if it is to serve the real purpose of leisure. A business man accomplishes wonders within the eight or ten hours of the business day because he can introduce system and enjoy the service of elaborate office organization. But a parish house is not a business office. A priest is only secondarily a business man. Without doubt many priests manage their time badly. They could be much more systematic than they are. But if the priest is to subject his convenience to the reasonable convenience of parishioners, he must adapt the arrangements of his personal life to suit their own needs rather than his own preferences. So many of the priest's duties are occasional that he tends to develop a habit of waiting the dictates of duty rather than that of controlling its calls. The priest who organizes his time regardless of the convenience of his people is hardly to be commended. A happy compromise must be asked under which the personal claims of the pastor should be adjusted to the convenience of those whom he serves.

A story is told of a distinguished and scholarly archbishop now dead to the effect that on one occasion a poor old woman came to his house to ask his advice concerning a family quarrel. The servant at the door told the visitor that the archbishop was busy with study and that she could not see him. She came back on three other days at different times and each time she was told the same thing. On the last occasion she knelt in simple piety outside of the door and raising her eyes to Heaven said, " Dear Lord, when you send the next archbishop, please let him finish his studies before he comes ". The lesson is obvious. Whatever the difficulties in his way the priest should endeavor to gain control of some leisure time every day or every week at least in which he might enjoy all of the fruits that a cultured and spiritually minded man should be able to harvest from it.

The heritage of this busy and disorganized range of activity is carried over into the clerical mind. As the day is busy, though disorganized, the mind tends to be busy and to become disorganized. Disconnected activities break down the habit of concentration and dull intellectual tastes, while killing the habit of reflexion. The mind tends to take initiative only as circumstances prompt it. Taste becomes practical. Interest in history, scholarship, art, current social and intellectual movements is lost. The priest discovers that he can be very busy and very effective as a pastor without maintaining quiet interest in intellectual things. Crowded days, distracted though busy minds, loss of the habit of reading, develop positive dislike of the effort required by thought or writing. Even the reading that the priest enjoys is apt to be without purpose and without serious profit to him. Newspapers and many magazines are thieves of much clerical time. Even a wide range of superficial information to which one can attain may have no cultural or character value. This is a minor danger in clerical life. Facility in manipulating phrases and a graceful self-confidence may enable a priest to talk well in public on many subjects and give him a most satisfactory reputation as a scholar. But this is not the highest form of mental power. Valuable as it is in many ways, it should not satisfy the longing of the priest for the quiet and attractive joys of the well formed mind.

Habits of reflexion and interpretation are essential in mental leisure. Longing for the times of quiet when the mind is free, the habit of reviewing life and all of its mysteries, joy in finding the deeper relation of things, and improved capacity for finding those relations and drawing lessons in wisdom and understanding from them, are reserved to those minds alone which have attained to a philosophic calm that is the gift of leisure. This development should be looked upon as the personal mental achievement of the priest. It is the expanding of life within him. While it makes him wiser, far more mature in character and infinitely more discerning in dealing with his parishioners, it is primarily his own personal development on the way toward fuller life that God intends us to enjoy.

But leisure in clerical life does not stop with the mind. It carries the priest into the invisible world, near to the spiritual

realities of that world, God, his own soul, and the souls of others. The priest is the herald of the soul. He is the symbol of the invisible world, prophet sent to declare the tragedy of sin and the glory of redemption through which God regains dominion over will and life. The vocation, and tastes, the training, the intelligence, and the duties of the priest should make the spiritual world very real to him. He should know his own soul and love its companionship. He should love the quiet hours that he may spend among the solemn mysteries of the invisible world, gaining but perhaps not searching mastery and insight into spiritual things. In as far as the priest gains insight into the high spiritual uses of leisure and enjoys its fruits, he will show forth his own achievement helped by the grace of God. No teacher can point the way, although respect for what teachers tell him can help much. The time and manner of his leisure will depend on circumstances and good will. No one can do much more than hint remotely at the insight that spiritualized leisure promises. What it means in discipline of character, in spiritual and moral poise, in glad surrender to the harmonies of divine life, in imperial command over faculty and inclination and in joyous assurance of the love and mercy of God, none can tell but those to whom these things have been given. "None of us yet know for none of us have yet been taught in early youth what fairy palaces we may build of beautiful thought — proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thought which care cannot disturb nor pain make gloomy nor poverty take away from us—houses built without hands for our souls to live in" (Ruskin).

One priest might be mentioned who in former days hired a horse and buggy and drove some miles occasionally to a solitary commanding hill where he found supreme happiness in being alone, remote from the turmoil of the city and in almost sensible contact with the invisible God. A certain layman might be mentioned who from time to time left the city by trolley and went many miles to a forest where he wandered alone among the trees just at sunset when the leaves began their whispered conversation with the evening wind. The thought of God so overwhelmed him, and his own soul became so real to him that

tears flowed under suppressed emotion and he found relief in bowing his head and uttering the name of God repeatedly in reverence and prayer. Another layman might be mentioned who imagined God as with him constantly in almost tangible presence. He was as visibly conscious of that Presence and spoke of it with such joy and assurance as to be a constant source of admiration and even reverence to men of every faith and of no faith. A friend of his once remarked, "I need no argument for the reality of the spiritual world and for immortality other than the spirit and vision of him."

These are perhaps extraordinary instances. They seem to help, however, by showing the individual ways in which this spiritual insight may be vouchsafed to those who place no obstacles in its way and count obedience to the freely given grace of God as the first law of life.

It seems that the priest should recognize these aspects of leisure as a problem of time and of mind and of soul. He should recognize that there is no fullness of life independent of the soul and that all of his achievements of whatsoever kind are achievements in the sight of God only in proportion as they help him to find his own soul and gain an outlook upon all life from its standpoint. This cannot be accomplished without intelligence and will and prayer. The atmosphere of the modern world does not help at any one of these points. The increasing complexities of life consume time and leave us with a sense of futility. These complexities tend to disorganize the mind and arrest its onward progress toward the discovery of the soul and the meaning of the soul in daily life. Whatever the duties of the priest and however exacting they may be, he may still claim the right to know his own soul and to gain some insight into the deeper claims of God upon his time and his mind that he may attain to the fullness of life which is of the soul alone. There is no other way to gain insight into "the secret and immense significance of life."

WILLIAM J. KERBY.

*Catholic University of America.*

## MISSIONARY CARPENTRY.

Vide humilitatem meam et laborem meum.—Ps. 24.
Virtutis omnis laus in actione consistit.—Cicero, *De Offic.*, 1, 6.

### I.

EDUCATIONALISTS and disciplinarians, especially those responsible for the development of religious character and its preservation, lay stress on the need of each individual specializing in some branch of science or art by way of having a "hobby"—some pursuit to which one may turn with zest and pleasure for recreation, or to fill in hours of leisure.

There is one hobby that recommends itself to many a missionary priest who is not inclined, or has not the opportunities for cultivating books or music or kindred pursuits. It is a hobby that is likely to be of great use to him practically. Missionary carpentry not only exercises the body, it also occupies the mind to useful and immediately practical purpose. It is an occupation which quickly attracts and soon delights by the results it furnishes. The satisfaction derived from constructing a simple altar or tabernacle leads to a desire for knowledge of a higher type and nobler purpose, such as that of ecclesiastical art, especially architecture, with its wide scope for historical study of those venerable fanes that stud the older world, the stately cathedrals that ring the new, and who is there so souless as not to be touched to reverence by their mute appeal—"anthems sung in stone, poems in marble," as men have called them.

The work is of a kind too that has a spiritualizing effect. As with certain games, it makes one patient; it breeds judicious silence; it has a way of making one accurate, neat, orderly. This is a great asset in a priest's life. Furthermore it is financially profitable. The monetary outlook arising from the necessity of providing school and church furniture, of domestic repairings, often causes a pastor uneasiness. His people are willing enough to make sacrifices for the building of a new edifice, yet they become remiss in providing its upkeep, because they do not see the want as they do when there is no church or school for their accommodation.

A priest who can do a little designing, if he have the necessary knowledge and skill to carry out his design or to direct

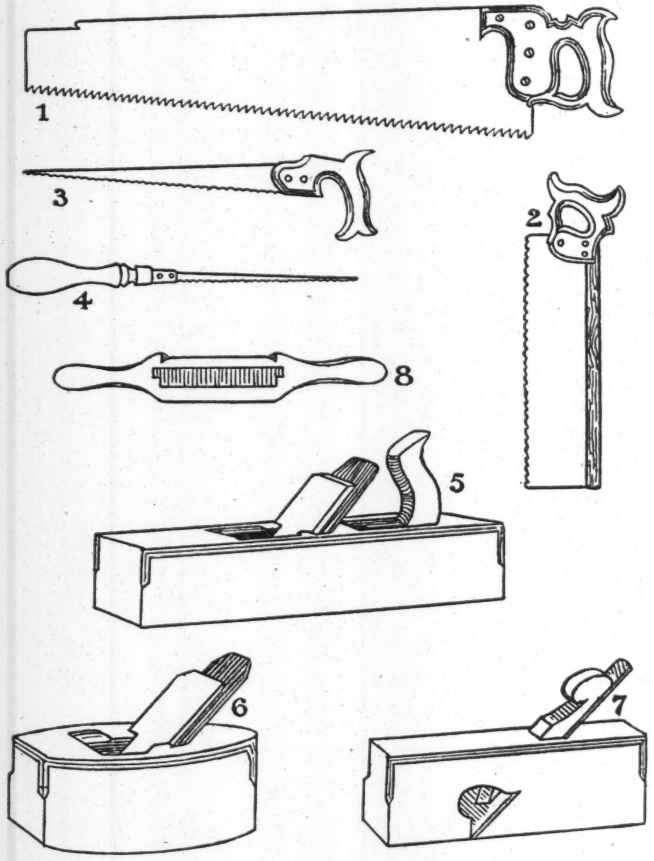
it, has a great advantage, not only in saving four-fifths and more of the cost of furniture, but in creating a certain interest among those around him. The capable people in his congregation will be disposed to help. There are those who know how to use the saw, the plane, the hammer. Many hands make light work. There is cheerful service with those who have a good leader. The priest whose practical knowledge enables him to direct the work gains in popularity because he creates interest in the affairs of the church. Trade jealousy, undue taking advantage of the priest's supposed lack of familiarity with labor conditions are eliminated. Money is not only saved but made by enthusiasm, whilst sympathy and coöperation are developed by the simple fact that the priest is directly interested; and all this with a very slight show of effort on his own part. Moreover it is recreation which improves the liver, and with the liver the temper and good-humor, lessening not only carpenter's bills but doctor's bills as well.

## II. Tools.

What kind of tools does the missionary carpenter need? Comparatively few. He will find out what more he needs as he goes on practising. To begin with he requires a set of "cutting" tools. First of all a saw. There are several kinds. The hand saw (1) may be used for cutting the wood along the grain. There is a special saw, the rip saw, used for this particular kind of work which is called "ripping". But the amateur may dispense with it entirely. The hand saw, if of good material (about five or six teeth to the inch), is for general use, even for cutting across the grain, where accuracy and cleanness of cut are required. The tenon saw (2) has a thin rectangular blade, stiffened by the insertion of the back into a strip of iron or brass. It is used only for cutting across the grain. The teeth are fine, numbering about twelve to the inch. It is to be distinguished from the dovetail saw, which is smaller (about nine inches in length).

These will suffice for the beginning. For accurate and perfect work later on there are the table saw (3), used especially for curves of wide sweep; the pad saw (4), for small curves; and the fret saw for delicate ornamental work.

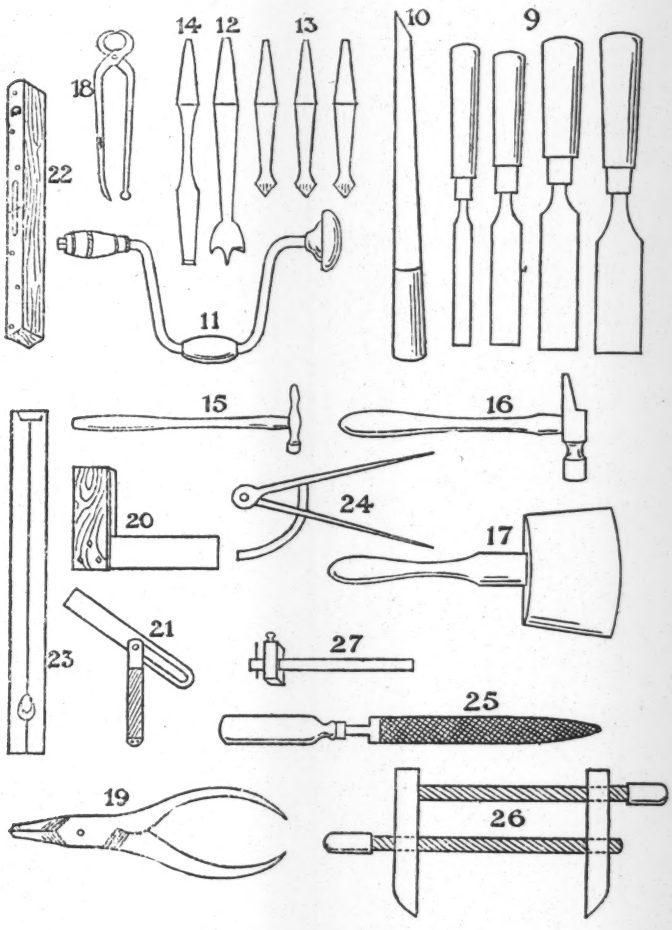
Next are needed the "paring" tools. 1. Planes: (a) The jack plane (5), for removing rough surfaces from newly sawn timber. The amateur must distinguish between this and the trying plane which is much longer and used for joints, where accuracy is essential. (b) The smoothing plane (6). It is used after the jack plane to make a perfectly even surface.




(c) The rebate plane (7) may be added later, as an aid to neat work. Purchase double iron planes; they are much preferable in practical work.

The third kind of tool wanted is the spokeshave (8). It is a sort of drawing knife, required for paring down the edges of the wood; it is very useful in making outsides curves.

Chisels. A set of chisels is indispensable from the beginning. Half a dozen, ranging in size from about one quarter




of an inch to one and a quarter inch in width. The ordinary pattern, called "firmer" (9) is the best. A few mortise chisels (10) should be on hand.

2. "Boring" tools, for boring holes into wood. There is the gimlet, of two kinds, both serviceable in practical work—the plain and the twist. It bores into hard wood. For soft wood use the bradawl.

3. The brace (11) is a labor and time saving tool. The best is that known as "Barber's Patent Bit Brace" which is fitted with an expanding chuck that will hold any form of bit, countersink, etc.

4. Bits (12). The best is the kind which can be regulated to cut holes of various sizes, such as Clarke's Patent Expansive Bit. The amateur, however, had best use the ordinary bit at first. A half-dozen of varying sizes will suffice.

5. Countersinks (13). There are three kinds—the rose, for countersinking holes in hard wood or brass; the metal, for iron; and the soft countersink for soft wood; they are made for use with the brace.

To these tools should be added a couple of screwdriver bits (14), which save much labor.

Among miscellaneous tools should be mentioned—hammers—one for light and another for heavy work—joiner's pattern, (15 and 16); a mallet (17) or wooden hammer for driving chisels. Also the following: Nail punch; pincers (18); pliers (19); try square (20); bevel (21); spirit and plumb level (22 and 23); pair of compasses (24); wood rasp (25); hand screws (26); gauge for marking (27); oilstone; and carpenter's axe.

With a kit of these tools the amateur carpenter is fairly well equipped for work. It is needless to say that the tools must be kept in good order by enclosing them properly when not in use. Mutton fat will keep them from rust. It requires some skill to sharpen the average tool so as to make it readily serviceable. Ask counsel from a professional in these matters. There is much to be learned from such a course which it would otherwise require troublesome experience to supply. There are also excellent little manuals, such as *The Beginner's Guide to Carpentry* (No. 1 of Marshall's Practical Manuals), which give valuable information about tools and their use.

I must next speak of the material upon which the tools are to be used, and first among these is

## III. Timber.

Of the innumerable varieties of wood only a few need be mentioned as being of use to the amateur builder of furniture. Among the soft woods are chiefly the white and yellow deal

(pine), American; the cedar with straight and open grain, easy to work, and specially recommended for lining drawers, chests, and the interior of tabernacles.

Medium woods are the Australian pine, maple, and silky oak. Hard woods are the beech, blackwood, oak teak, etc.

In selecting a wood for practical purposes you must consider the various points of durability, workableness, finishing quality, color, and last but not least, shrinkage. Pine, if well seasoned, offers on the whole more advantages than most other woods to the amateur. This is especially true of the Red Pine or Kauri. It is suited for altars, choirstalls, prie-Dieu, and similar furniture.

## IV. Drawings for Work.

The preparing of plans and working drawings is not waste but saving of time; albeit the temptation to dispense with such preparation is great where there is enthusiasm to have the work finished quickly. The general principle may be laid down that the work will be quickly done, accurate, and well finished in proportion to the amount of care expended in making the drawings. In making these the point of harmony has to be considered. Thus the style of the building is determined by the shape and ornament of roof, doors, windows, etc. The furniture ought to correspond with the style of the building.

Having made a rough sketch of what is wanted, the measurements must be taken and a drawing made to scale. A separate drawing is next made of each part in detail, clearly defining and marking the joints. Further details of paneling, mouldings, ornamental additions are noted; finally the exact position of locks, hinges, etc. is marked.

Some detailed instruction regarding "joints" might here be inserted, if space permitted; but a few lessons and practical directions from a friendly joiner or carpenter will do more to inform the learner than lengthy explanations on paper. It will not be amiss however to show the reader here

## V. How to Construct a Carpenter's Bench, Sawing Stool, etc.

A Sawing Stool or Trestle is made of white deal or similar wood. It measures for the top-piece 2 ft. or 2 ft. 6 inch. by 4 (3) inch. For the legs, four pieces 2 ft. by 3 (2) inch.

The second article to be constructed is some form of carpenter's bench. It should be about six feet in length, as follows:

| | |
|---|---|
| Table 1 board | 6 ft. by 9 inch. by 2 inch. |
| 1 board | 6 ft. by 9 inch. by 1 inch. |
| Side pieces (2) | 6 ft. by 5 inch. by 1 inch. |
| Legs 4 pieces | 2 ft. 9 inch. by 3 inch. by 2 inch. |
| Leg rails (4) | 18 inch. by 2 inch. by 2 inch. |
| Front braces | 6 ft. by 2 inch. by 1 inch. |

The difference in thickness between the two table pieces will form what is known as the well of the bench. Tools placed in the well are secure from the planes when in action.

There are certain contrivances to be constructed by a beginner in the carpenter craft which help him in his work later on. Such is the miter block, a wooden block arranged for sawing pieces at an angle. Further a miter shooting board; a joint shooting board.

Similarly of service will be the cramp, which takes the place of hand-screws when these are not sufficiently large to hold the boards which are to be joined. The bench hook and the straight-edge; the latter is in constant demand where neat and exact work is called for.

Add to these things, in the use of which a little practical guidance from an accomplished mechanic will readily introduce the amateur, the ordinary tool rack and shelves where each tool is to have its appointed place, and you are equipped for actual work.

## VI. Construction of an Altar.

In 2 Paralipomenon 2:6 we read: "Who then is able to build Him a worthy house? If heaven and the heaven of heavens cannot contain Him: who am I that I should be able to build Him a house?" Yet while in lowly reverence we must admit our incapacity to rear a worthy place of worship for our Lord, we remember His coming among men; His dwelling for years in the modest workshop of St. Joseph; finally His voluntary retirement in the tabernacles of the poor in a thousand mission churches; and this by His own holy will. We may raise Him then an altar constructed by hands directed by the heart which loves His glory, simple and devoid of magnificence though it be.

The construction and the drawing which must guide us in that construction, is simple enough. It may encourage the reader to know that the writer attempted it, and succeeded in his efforts at a time when he himself was wholly ignorant of the principles of designing, and when he had little more than a few saws purchased at an auction sale. The task had for him all the interest and novelty of a great adventure.

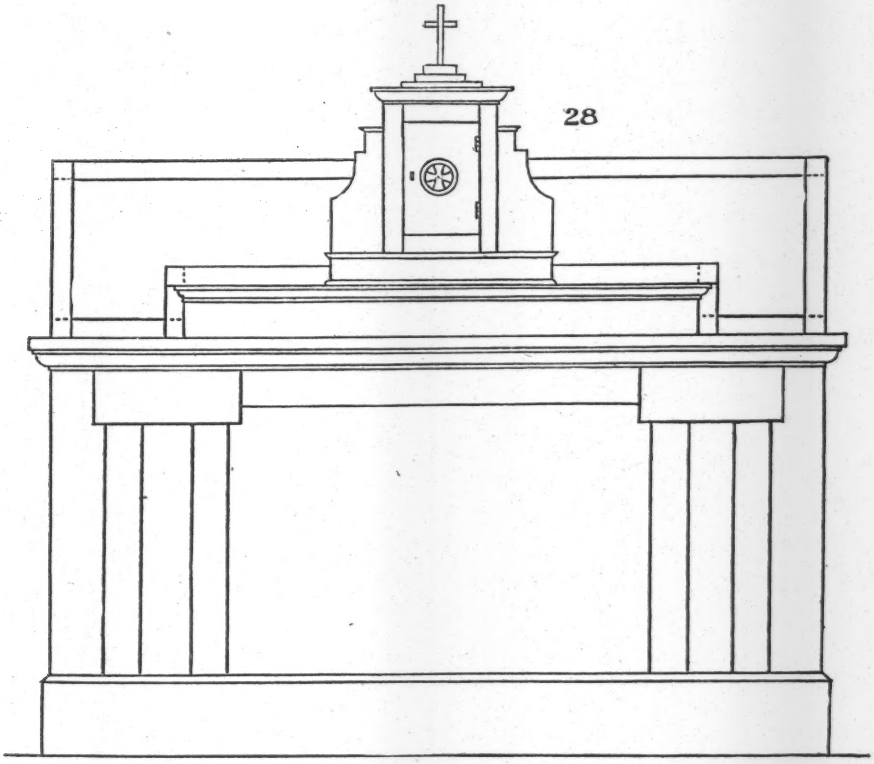
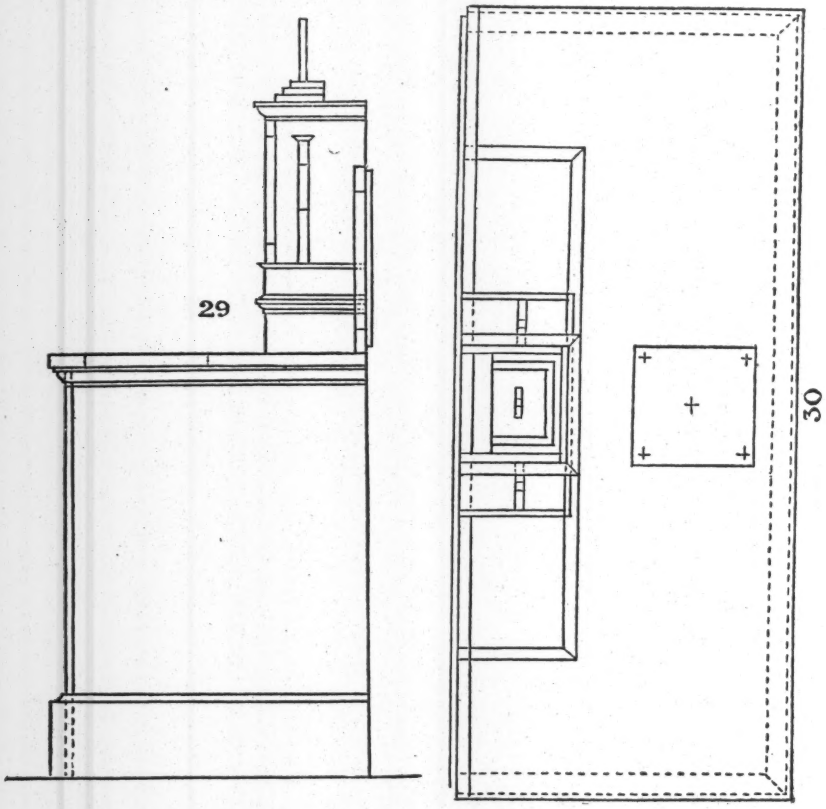



Fig. 28 presents the sketch of a complete altar, with its side elevation (29) and ground plan (30). It was built for a small oratory, but may be improved, as I shall show, to serve larger proportions. A few modifications will permit its adaptation to any style of architectural surroundings.

The wood most suitable for the purpose is red pine or oregon. The dimensions are:

The width of the altar without the mouldings, 6 ft.
The depth of the altar without the mouldings, 2 ft. 6 inches.
The table projects all around, 2 inches.
Height of the table, 3 ft. 4 inches.




The boarding used throughout, except for the panel of the reredos and the main covering of the altar front, is one inch thick. The panel and boarding of the front may be what is called three-ply or one-fourth inch boarding.

The skirting board, 7 inches.
The facings (pillars and cross board), 3 inches.
The capitals, 11 inch. by 5 inch.
The moulding, one and a half inch.

In the center of the table top, about three inches back from the edge, a section is cut out corresponding to the size of the

altar stone to be used. Under the hole thus made a board, two inches larger all around, must be screwed to support the stone. If the stone is thinner than the table board the edge above the stone should be beveled, by which means the position of the stone will be easily detected in celebrating mass and the danger of upsetting the chalice is obviated. The cornice moulding is fixed in position directly beneath the two-inch projection of the table. This completes the table portion of the altar.

The next set of drawings shows the process of constructing the tabernacle, shelf, reredos, ornamental parts, and crucifix.

Section first (31) comprises the following material:

Two side pieces, 13 inch. by 7 inch. by 1 inch.

Two pieces for top and bottom, 10 inch. by 7 inch. by 1 inch.

One piece for back, 13 inch. by 8 inch. by 1 inch.

These pieces are fastened together with fine iron screws. Next the Facings are added (32).

Two pieces for sides, 15 inch. by 1 and a half inch. by 1 inch.

One piece for base, 7 inch. by 1 and a half inch. by 1 inch.

One piece for top, 7 inch. by 2 and a half inch. by 1 inch.

The door piece will then be, 7 inch. by 11 inch. by 1 inch.

Next the buttresses (33), cut of two pieces, 1 ft. by 5 inch. and marked to the required shape. The top section will be 2 inch. wide and 3 inch. long. The outward cut, at right angles to this, is 1 inch. The curve extends from this to a point 5 inches from the bottom of the piece.

The small shelf for the tabernacle is now made (34), the construction of which is apparent: 20 inches long and 7 inches deep.

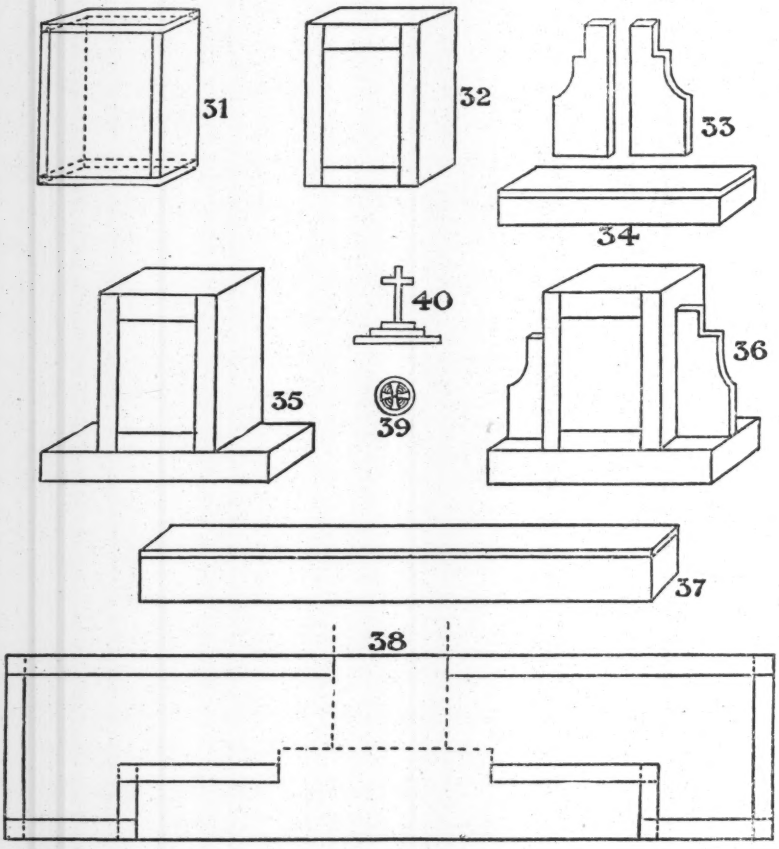
The box is screwed in position on this shelf (35) and the buttresses are screwed tight from the inside to the sides and shelf, three inches back of the front edge (36).

The table shelf (37) four feet long, five inches high, and seven inches deep, on which the tabernacle is fixed midways.

Lastly, the reredos, consisting of a sheet of three-ply or one-fourth inch boarding, six feet long and one foot five inches high. To this the frame is secured by screws inserted from the back as in Fig. 38. The dotted lines in the centre show how the back of the tabernacle is fitted into this framework.

The mouldings are added as follows:

The capital of the tabernacle and the moulding round the large shelf should be one and a fourth inch rectangular moulding. That of the buttresses, of the smaller shelf and, if desired, as an edging for the door, is three-fourths of an inch.




Beneath the projecting edge of the altar table a one and a half inch moulding is fastened.

As it is difficult to nail or screw mouldings neatly in position (they are sure to be more or less injured by the hammer) it is preferable to glue them on.

Fit the hinges to the door and indicate by boring the key hole. The door ornament is cut with a fret saw from a piece

of three-play (39). The radius of the outer circle is two inches; that of the inner circle, one and three quarters inch.

For the Cross draw two diagonals to the outer circle at right angles to each other. Draw the four segments. Then cut away the waste (shaded in the drawing).

The Crucifix (40), including steps, is 8 inches high. Each step is one inch in height. Their width and depth are respectively

7 inch. by 5 inch.—5 inch. by 4 inch.—3 inch. by 3 inch.

A mortise is cut in the middle of the top step to receive the shaft of the Crucifix. This shaft is five and a half inch. by three-fourth inch. by one-half inch. The cross piece is three inch. by three-fourth inch. by one-fourth inch. The two are half-and-half jointed, 2 in. from the top of the shaft. The lock is fixed, and the altar is complete, except for the staining, varnishing, or other finishing. The method of finishing will be described in a later chapter.

## VII.

Should the semi-circular arch, or the gothic arch, predominate in the building, or even should the façade of the sanctuary be semi-circular or gothic, the altar may be brought into harmony of style by a very few modifications of the original plan as above described. The main part of the altar will be the same, as also will be the reredos, the altar shelf, and the buttresses. The only differences will be in the size of the body, and the front of the tabernacle, and in the style of the capitals on the front of the table. Let us suppose the semi-circular style to be the desired one. The tabernacle will be built thus: The box is constructed as before, the required material being:

2 side pieces, 13 in. x 7 in. x 1 in.
2 pieces (for top and bottom), 13 in. x 7 in. x 1 in.
1 piece (for back), 13 in. x 11 in. x 1 in.

To make the front piece, cut a board 20 in. x 13 in. x 1 in. (41). Square up carefully. Draw a line, ab, parallel to one end, and 8 and ½ in. from that end, across the piece. Find the center, c, of the line. With this point as center and a radius of 3 and ¼ in. describe a semi-circle. Continue the extremes of the semi-circle in straight lines parallel to the

sides down to the base of the piece. With the same center and a radius of 5 and ½ in. describe two arcs. At a point 13 and ¾ in. from the base draw a line parallel to the base, cutting these arcs. At points on either side 1 and ½ in. from the sides draw two lines parallel to the sides also cutting the arcs. The result will be sections d and e. At a point 17 in. from the base draw another line, fg, parallel to the base. Find its center, and with a radius of 3 in. draw a semi-circle. ½ in. above this line draw another parallel to it cutting the semi-circle. Cut out the sections thus marked, and shaded in the drawing. The large cut will serve for the door. Sandpaper all cut edges carefully. Behind the two holes, d and e, thus made, immediately over the door opening, fasten two pieces of three-ply thoroughly smoothed with fine sandpaper. Fix in position. Cut a mortise in the top semi-circle to receive the crucifix. Add mouldings as indicated. The door may either extend right down to the shelf, as shown in Fig. 41, or if preferred it may be shortened by cutting across 1 and ½ in. from the base, as in the completed drawing (42).

To make the capitals to correspond two pieces are required 14 in. x 10 in. x 1 in. (Fig. 43). Find the center of the base, and with the radius of 5 in. draw a semi-circle. Complete as described above.

If gothic style is required, the box will be of the same size as for the semi-circular. To make the front piece, a board will be required 17 in. x 13 in. x 1 in. (44). Draw a line, ab, (dotted in the drawing) 5 and ½ in. from the base and parallel to it. On this line mark off, cc, 1 and ½ in. from either side. With c as center and c as radius mark off the outer arcs. With the same centers and a radius 1 and ½ in. shorter than the former mark the inner arcs. Complete as above (45).

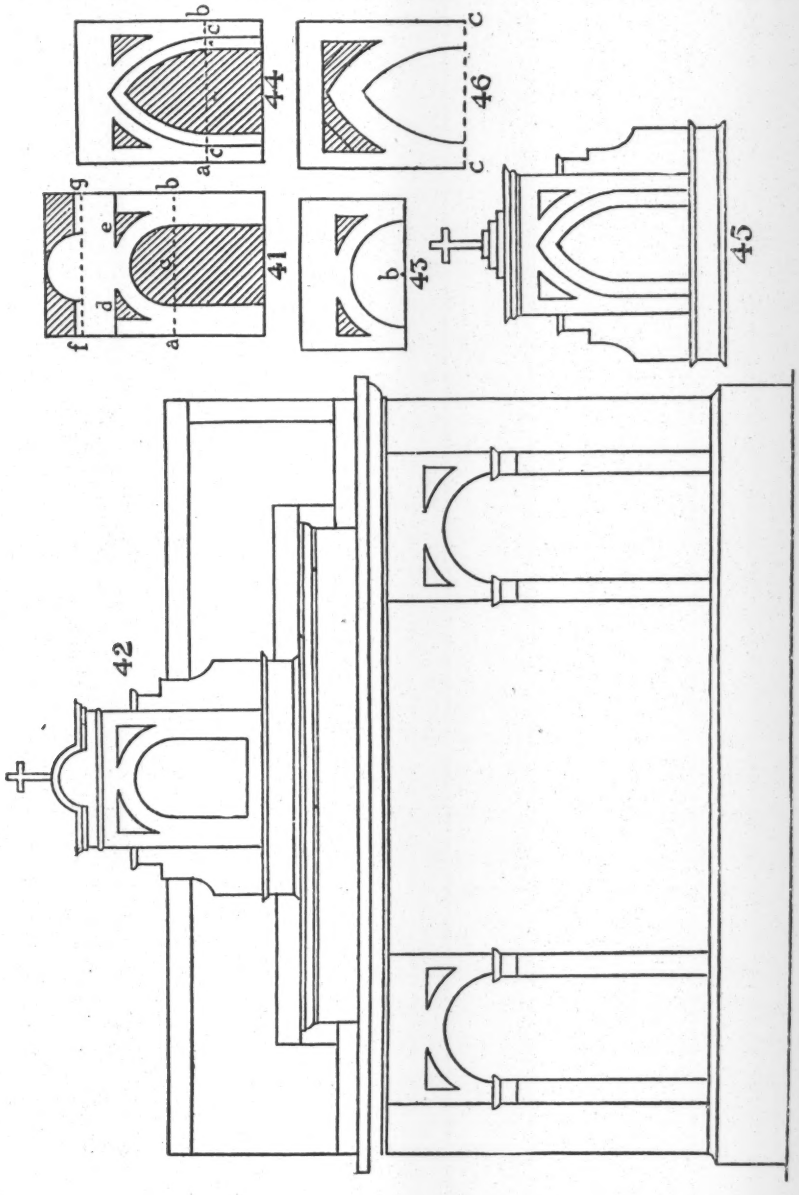
The capitals in this case will be made from pieces 14 in. x 15 in, the extremities of the base acting as centers (46).

In this case the crucifix will be the same as in the original drawing, as also will be the buttresses.

In both cases the tabernacle shelf will be 23 in. long to correspond to the added width of the tabernacle.

Should any desire to make the altar larger, say 8 ft. or 10 ft. longer, we would make the following suggestions. The height of the table will, of course, be the same. Some kind of orna-

ment should be designed to fill the empty space in the front of the table. A second shelf should be added, twice as deep



as the first and corresponding to the increased length of the table. The depth of the table must then be increased by the same amount. The reredos will be enlarged in length and height to suit the new conditions, and the framework made of 4 in. stuff. In this case it might be well to remove the bare appearance of the paneling due to the increase in width, to fill in with suitable arches as described above.

Steps, if desired, are so easy of construction as not to need description.

To make this chapter really practical, we have gone into the building of the altar in great detail. Some might be disheartened by the length of the description. To such we say it is very much easier to do what is described than to describe it. Let them study any one section apart from the rest, and it will seem quite simple. Well, an altar is built in sections, not all at once.

" Perseverance can sometimes equal genius in its results. 'There are only two creatures,' says the Eastern proverb, 'which can surmount the pyramids—the eagle and the snail'!"

The July, 1919, number of the ECCLESIASTICAL REVIEW contained an article " Suggestions for Constructing a Simple Altar," by the Rev. Henry A. Judge, S.J., of New York. His plan presents however a number of practical difficulties which would require a skilled craftsman to overcome. The above plan is, as will appear from a comparison, more simple and practical.

## PRIE-DIEU AND MISSAL STAND.

A prie-Dieu, or perhaps several, may be considered to be a necessary adjunct to a set of church furniture. We give drawings of two, which, by very slight variations, may be made to suit any style of architecture. The wood we suggest for this article, unless it is desired to make it match that of other pieces of furniture, is Australian blackwood, or red pine.

The material required for building the first of the two suggested (47 and 48) will be the following sizes cut from one inch stuff.

| | |
|---|---|
| For Uprights (2 pieces) | 2 ft. 8 in. x 5 in. |
| Arm rest | 1 ft. 10 in. x 7 & ½ in. |
| Shelf | 1 ft. 4 in. x 4 in. |
| (back of) | 1 ft. 4 in. x 7 in. |
| Pillars (2 pieces) | 1 ft. 2 & ¼ in. x 1 & ¼ in. |
| Kneeler (sides: 2 pieces) | 1 ft. 9 in. x 4 in. |
| (front) | 1 ft. 8 in. x 4 in. |
| (top) | 1 ft. 11 in. x 1 ft. 10 in. |

A mortise is cut in the top piece of the kneeler 2 in. from the side edge on either side, and 1 & ½ in. from the back edge. Into these mortises the uprights are fitted, reaching to the bottom edge of the kneeler side pieces, to which they are screwed securely from the inside. In doing this great care must be taken to ensure that the uprights will be at right-angles with the top of the kneeler.

The slant of the arm rest is 1 in. or 1 & ¼ in., i. e. the front edge measurement of the uprights will be 1 in. or 1 & ¼ in. shorter than that of the back edge.

A recess is cut from the front of each upright, 2 & ½ in. x 14 in. for the insertion of the pillars (49).

Care must be taken not to make the pillars too short. We give the measurement of the pillar pieces (50) as 14 & ½ in. thus allowing ¼ in. for paring away so as to secure a tight fit.

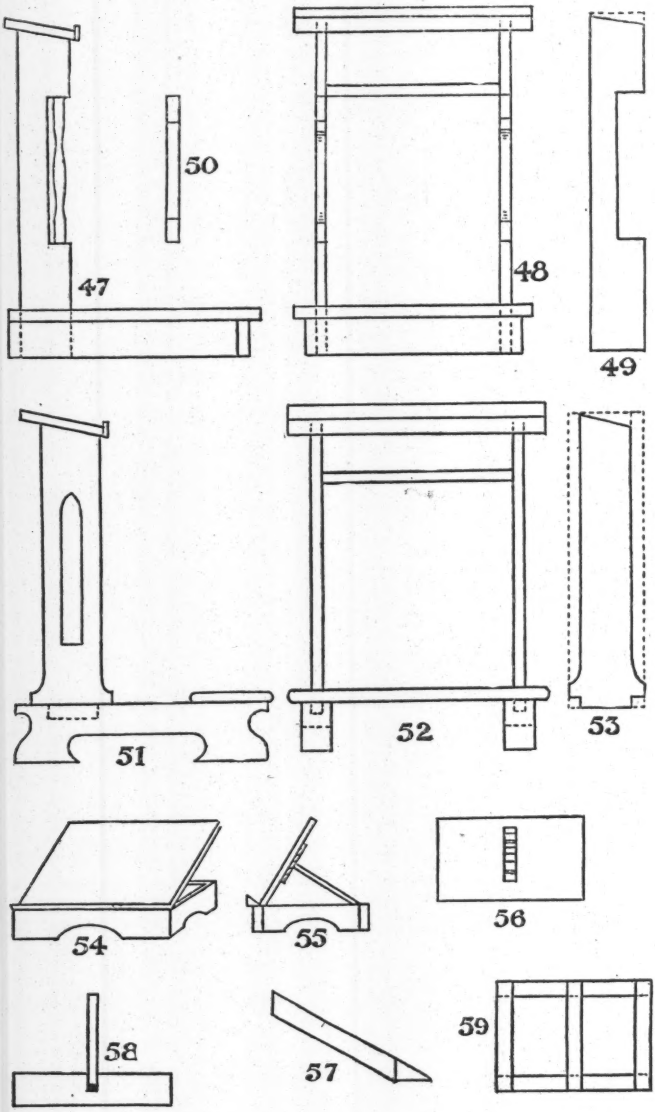
The second prie-dieu shown (51 and 52) is perhaps simpler, and at the same time more ornamental. The following pieces will be required for its construction:

| | |
|---|---|
| For uprights (2 pieces) | 2 ft. 4 in. x 7 in. x 1 in. |
| " sides of kneeler (2 pieces) | 2 ft. x 5 in. x 3 in. |
| " arm rest | 2 ft. x 8 in. x 1 in. |
| " shelf | 1 ft. 6 in. x 5 in. x 1 in. |
| " " (back) | 1 ft. 6 in. x 8 in. x 1 in. |
| " kneeler | 2 ft. x 8 in. x 1 in. |

A line drawn parallel to either side edge of the uprights and 1 in. from the edge, will give the line for cutting the shaped edge (53). The tenon will be 1 in. deep, each shoulder being also 1 in. The mortise will consequently be cut to the depth of 1 in. and 5 in. long. A line drawn across the middle of the kneeler supports will mark the section to be cut out.

The last six drawings (54 to 59) show how a simple missal stand may be constructed. The base is 15 in. x 11 in. and is made up of

| | |
|---|---|
| 2 pieces | 15 in. x 3 in. x 1 in. |
| 2 pieces | 9 in. x 3 in. x 1 in. |



Segments are cut out of the front piece to make it a little more ornamental, and out of the side pieces that the stand may be more easily lifted. The book rest consists of two pieces, the main rest and the support. The main rest is 15 in. x 10 in. x ½ in. to the back of which is fastened a piece of notched wood, as shown in Fig. 56. The rest is fastened by hinges to the front of the base. The support is a piece, 15 in. x 2 in. x 1 in., beveled as in Fig. 57. It is screwed along the front of the base, covering half the hinges. A notch is cut from the back of the base, in the middle, and in this notch the upright is fitted (Fig. 58), and fastened by a hinge. Fig. 59 shows an alternative for the main rest already described.

This article should be made of some handsome wood and polished.

## Baptismal Font, Piscina, and Credence Table.

> What were the wise man's plan?
> Through this sharp, toil-set life,
> To work as best he can,
> And win what's won by strife—
> But we an easier way to cheat our pains have found.
>
> —Matthew Arnold.

A baptismal font and piscina are a necessity in every church, however small. In many small missionary churches an ordinary enameled basin is made to serve the purpose. The used water is afterward thrown on the ground. This make-shift is neither seemly nor convenient. We give drawings of a baptismal font and piscina combined, Fig. 60, which, though elaborate enough in appearance, may easily be built by anyone possessed of a little skill.

The scale is ½ in. to the foot. To make a good job of this article some fairly hard ornamental wood should be used.

Ordinary well-seasoned white deal will serve very well for the foundation pieces, as they do not show. Blackwood, oak, or mahogany, ought to be used for the exposed parts.

It is constructed as follows:

In the first place five pieces must be cut hexagonally, or in the form of regular hexagons. The method of marking out these is shown in Fig. 61. The radius of the circle is the length of one side of the desired hexagon. A diameter is drawn. Taking as centers the points where the diameter cuts

the circumference of the circle, with the same radius as that used in describing the circle, describe two arcs, cutting the circumference at four points. Join the six points thus found.

The two hexagons intended to serve as the foundation of the top section of the font, as well as the two for the cover, Fig. 62, will have 13 inch sides. The two for the pedestal will have 4 and ½ inch sides; and that for the base, 12 inch sides.

From the center of one of the top section hexagons a circular piece is cut to admit of the insertion of a basin (63).

Boards cut to size and beveled at the edges are nailed round these hexagons as showns in Figs. 64 and 65.

A round zinc, or copper, basin must be procured, and a piece of the same material soldered across the middle, inside, so as to divide it into two compartments (66). On one side of this partition a small hole is bored in the bottom of the basin, a piece of piping inserted, and soldered. This piping descends inside the pedestal through the base into the earth (65). By this means the used water, or ablutions, is carried off into a kind of sacrarium.

All that remains to do is to add some ornamental moulding to give the whole a finished appearance.

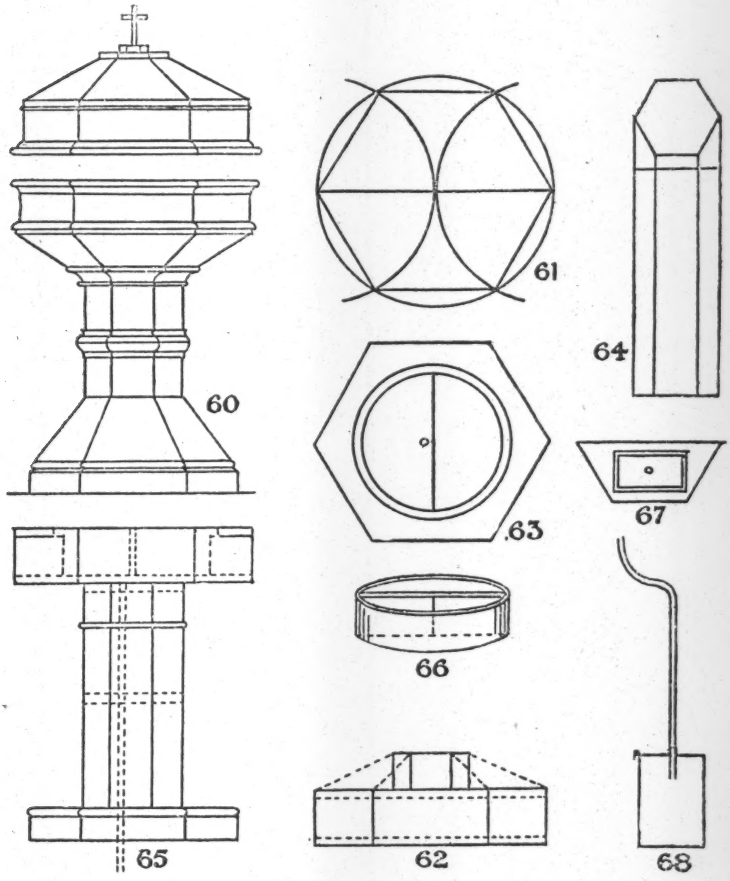
Should a piscina only be required, a very simple, but serviceable one, may be made as follows:

Procure a small zinc or copper basin. Bore a hole in the bottom. Insert and solder a length of piping as before. The basin is fitted into some form of wooden framework (67) and screwed to the wall. A small hole is made in the wall below this framework through which the piping is passed. It is then fastened securely to the wall on the outside. A small barrel of sand is buried in the earth, into which the piping descends. The barrel of sand serves the purpose of a sacrarium (68).

The last three drawings illustrate a very simple and convenient expedient to serve the purpose of a credence table. Space may not admit of an ordinary table. It may frequently happen that a male server cannot be found, in which case it is essential that the cruets should be convenient to the priest's hand. The device here shown overcomes both difficulties.

A piece of wood, 8 in. x 8 in. x 1 in. is required.

With the compasses mark off two circles, a and b, the diameters being the same as the base of the cruets (69). With




brace and bit cut out to the depth of ½ inch. Centrally in front of these cut out a third, but somewhat larger circle, to

hold a small finger basin. The edges are then finished off with a piece of moulding. It is then fastened by hinges to a piece of wood, 2 in. x 1 in., which is screwed to the side of the altar (70). It may thus be lifted horizontally or, when not in use, let hang downward. A wooden bracket to support it when in use is fastened underneath by means of hinges (71). The bracket can thus be folded back under the 2 in. x 1 in. piece.

## Emergency Presses.

> For who can work, unwitting his work's worth?
> Better, meseems, to know the work for nought,
> Turn my sick course back to the kindly earth,
> And leave to ampler plumes the jetting tops of thought.
> —Francis Thompson.

We have known parishes, in England and Australia, so poor that the congregations could not provide presbyteries for their priests. In some cases the sacristies were only about eight feet square, yet they had to serve the purpose of sacristy and bedroom combined. Only a curtain separated the two. In such cases every inch of space is valuable, and that occupied by furniture must necessarily be reduced to a minimum. An ordinary vestment press will measure anything from 4 ft. x 2 ft. 6 in. to 6 ft. x 3 ft. Obviously such a press is out of the question in such places. What usually happens is that the vestments are all crowded together in a small box. They soon become hopelessly creased and frayed. Naturally they do not last anything like so long as they would if properly cared for.

To overcome this difficulty we devised the following scheme:

Boards are fastened to the door, standing out at right angles from it. There are two for the sides, one for the top, and one for the bottom. A kind of press is thus formed (72). The boards for the sides and bottom will be 1 in. thick and from 5 in. to 7 in. wide. The width will be determined by the number of chasubles to be hung. The length to which they will be cut will depend on the size of the door.

The top piece may be made of 1 in. wood also. In this case hooks are screwed into it on the underside across the middle line. From these hooks are suspended a number of ordinary wooden coat hangers. On these the chasubles are placed. The other vestments are folded and placed on the bottom board.

With a little more trouble a much better result may be obtained, thus:

The top board will be 2 in. thick. Across the middle a groove is cut 1 in. deep and 2 in. wide. A piece of hard wood is made to fit into this groove exactly. Two iron, or brass, plates ⅛ in. thick are screwed underneath, overlapping the mouth of the groove ¼ in. on either side. A slide is thus made with an opening 1 in. wide between the edges of the plates (73 and 74). This opening admits of the free passage of the hooks screwed into the middle of the slide piece. The slide may thus be pulled forward when selecting the particular vestment to be used. The removal of the vestments will thus be effected with much greater ease.

If wire and strap coat hangers are used (75), the maniple and stole may be hung on the wires.

The amateur might find some difficulty in fastening the boards to the door at right angles. The simplest way to accomplish this is as follows:

Bore through the width of the wood to about half the width (76). This may be done with the brace and a bit of the same size as the nails to be used. The nails should be 1 and ½ in. longer than half the width of the board. The nails are driven home into the door by the aid of a thin nail punch or a piece of strong steel wire. A long wire nail with the point cut away or flattened will serve very well.

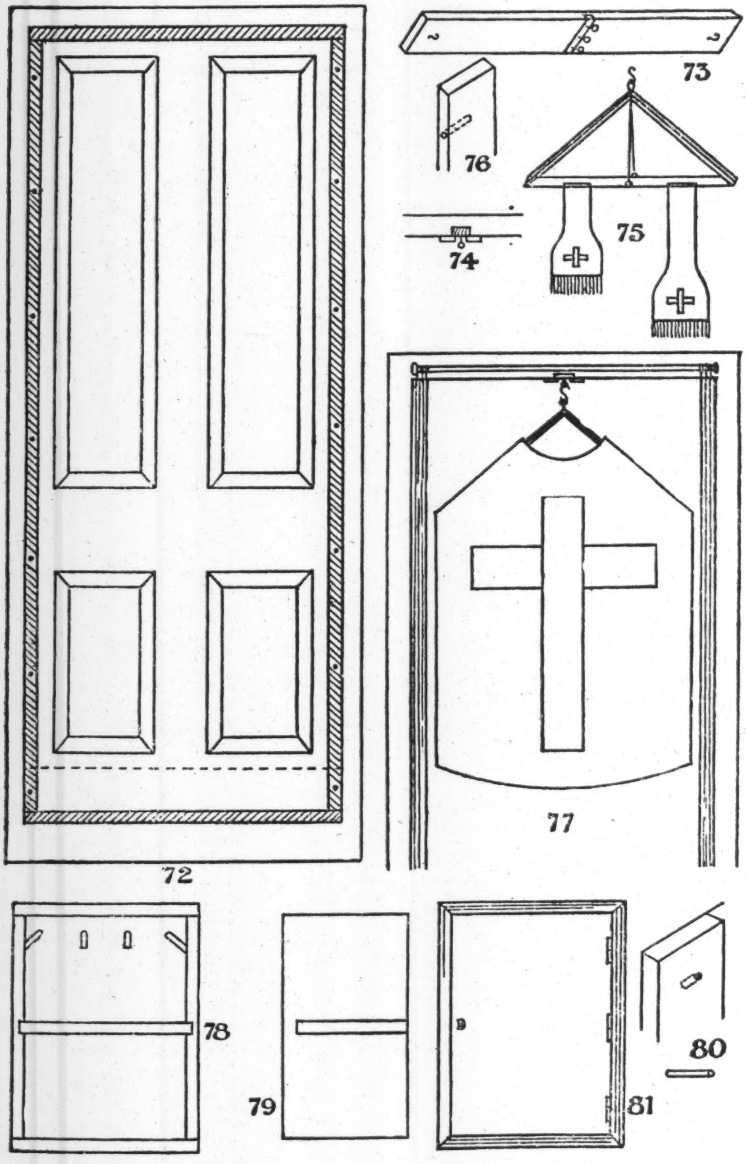
To hold the albs &c. more securely a piece of board might be nailed across the front at the bottom of the press.

The whole is then covered in by half curtains suspended from rods, and opening back to both sides from the middle (77). The curtains will hang better and look tidier if fastened down each side with a number of brass-headed nails.

This press takes up no room space. It is scarcely noticeable, and is if anything a more convenient arrangement than the ordinary press.

To supplement this a small press such as that illustrated in Fig. 78 should be made and fixed to the wall behind the door. It is composed of 8 in. pieces viz., two sides, top and bottom, shelf and door. The wall itself serves as a back to it. Midway across the inside of the side pieces, grooves to the depth

of ¼ in. are cut (79). Into these grooves the shelf is fitted. These grooves stop short 1 and ¼ in. from the front edge, so



that the door may be closed flush with the edges of the framework.

In the top section pegs are fitted on which the purifiers and amices in use may be placed (78 and 80). This division will also hold the reserve of smaller altar linen. The bottom section is meant for the chalice, ciborium, pixes &c. Mouldings on the face edges of the press, surrounding the door will give the whole a finish (81).

The dimensions of the various pieces are:

| | |
|---|---|
| Side pieces (2) | 22 in. x 12 in. x 1 in. |
| Top and bottom | 18 in. x 12 in. x 1 in. |
| Shelf | 16 & ½ in. x 10 & ¾ in. x 1 in. |
| Door | 22 in. x 16 in. x 1 in. |
| Pins | 6 in. long and ½ in. in diameter. |

Both these presses might be made of red pine or oregon.

### Vestment Press and Confessional.

> You chose the best among us—a strong man:
> For where he fixt his heart he set his hand
> To do the thing he willed, and bore it thro!
> —Tennyson.

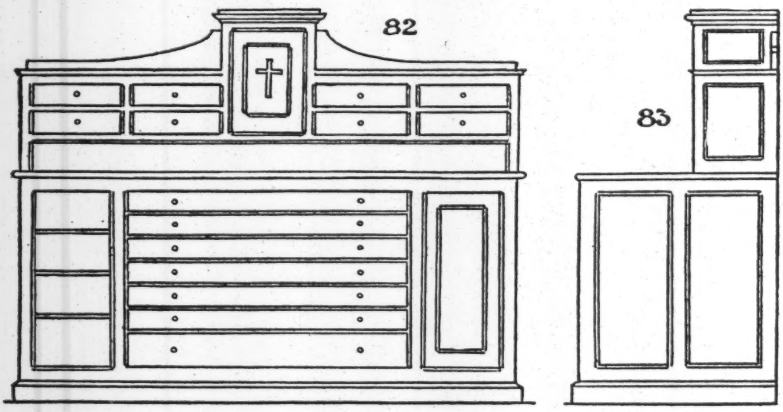
Should the saving of space not be a pressing question—in other words should the size of the sacristy admit of it—we would suggest the building of a vestment press of the more ordinary type. We give drawings (82 and 83) of one such that would serve every purpose. There are seven vestment drawers, each 3 ft. 4 in. long and 2 ft. 2 in. wide, one for each color. The size of these drawers allows for the spreading out of the chasubles without any creasing. The bottom drawer is somewhat deeper than the others and is meant to hold the cope and other benediction vestments. The side drawers, on the left, will be found useful for storing away albs, soiled linen, candles, &c. The monstrance, candlesticks, &c. may be placed in the press on the right. The tabernacle is meant for chalices, ciboriums, pixes and oil-stocks. Clean purifiers, amices, &c. can be placed in the small drawers in the top section.

The drawing is to scale—⅜ in. to the foot—so that all dimensions can be found by the use of pointers and a good ruler or scale. To anyone who has built the articles already named, the altar especially, or studied the method of construction set

out in these pages, the execution of this most useful article will come easy.

A few moments examination of a similar piece of furniture will suffice for the solving of any difficulties that may be met with. It will be noted that many chamfered panels are suggested in the drawings. For many reasons it might be better to omit these. They are difficult to fit properly, and unless the wood is thoroughly seasoned, the shrinkage. after a year or two, will result in a number of unsightly holes and slits.

Should the press, as shown in the illustration, be considered too difficult of construction or too elaborate, the top set of drawers may be omitted, only the tabernacle and shelf being




retained. The left-hand set of drawers might also be omitted, or a press, as on the right, substituted.

We suggest Australian blackwood or oak as the most suitable woods for the purpose. The base of the drawers, however, should be of cedar. The tabernacle should be built around a small iron safe for the better preservation and greater security of the sacred vessels. Such safes are made to order at most of the large iron mongering establishments. As a matter of fact, the altar tabernacle was, and ought to be built round a similar safe.

Our next set of drawings illustrate a simple form of confessional (84). It may be built entirely of some pine wood, red pine for preference, yet, a harder wood would be more suitable for the platform.

The scale is $^{7}/_{32}$ in. to the foot. Fig. 84 shows the completed article; Fig. 85, the plan; Fig. 86 the side elevation.

The platform is first constructed. The skeleton consists of the posts a, b, c, d, e, f, g, h, i, j (85) jointed to the platform by means of dowels, and connected at the top by rails. The posts should be grooved as shown in the enlarged sectional drawings (87). Into these grooves matched-boards are fitted. In the drawing they are shown as horizontally placed. They might look better, and the arrangement would save much sawing and neat fitting, were they placed vertically. It is a matter of taste. Again, in the drawing V-jointed matching is suggested, but perhaps, tongued, beaded, and V-jointed boards would look more ornamental. The boards forming the back are nailed or screwed to the four back posts: g, h, i, j. These boards, as they do not show, may be plain deal. Halved doors, reaching to half the height close the entrance to the center section. The other two entrances for penitents may be closed by doors or curtains suspended from rods. A board on 4 in. rests will serve as a kneeler, and another narrower board supported on brackets 9 in. below the grill, as an arm rest. The grill is made by cutting away a section of the inside partition, 10 in. x 18 in. in size, and about 3 ft. 4 in. from the ground. The opening is closed by a shutter on slides. The shudder is a wooden framework, one half being open. The open half is covered with wire meshings. For the manner of making the slide (see Fig. 88).

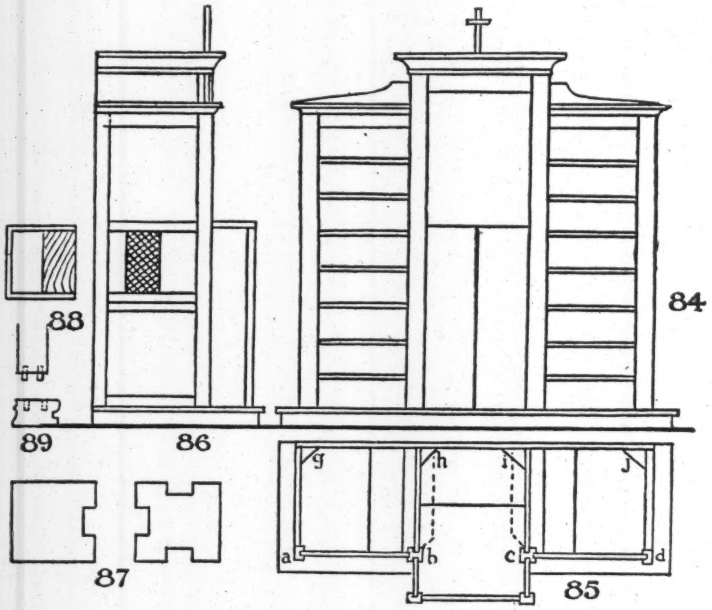
N. B. Dowels are small pins, circular in section, and made of some hard wood. Dowel pins can be purchased, and the amateur would be well advised to procure some. Good dowels are difficult to make.

Two holes are bored in the end of each post, about one inch apart. The holes must be of exactly the same diameter as the pins, or even a shade smaller, so that the dowels will require some driving home. Should the dowels fit loosely into the holes made to receive them the joint will be practically useless.

The dowel pins are driven into the end of the post, leaving a projection of about 1 & ½ inches. Holes to receive these projections are bored in the platform (see Fig. 89). The position of these holes may be gauged in the following manner:

Chalk, or paint, the ends of the projecting pins. Then stand the post in the required position. The resultant chalk, or paint, mark will show where to bore.

It may easily happen that the confessional, as illustrated, would occupy more spare than can be spared for the purpose. In this case, or should a simpler form be desired one of the sections for penitents might be dispensed with.




A still simpler form could be made by simply erecting a wooden partition in a corner of the church or presbytery, the corner acting as two sides and the partition the third side of the section for the priest. Fit a grill as already described in the partition. On the outside of the partition place a prie-Dieu for penitents. A curtain may be hung over the priest's section suspended from a bar. In the same way an enclosure might be made for penitents. The partition can be supported by iron brackets screwed to the base of the partition and the floor.

## Wood Finishing. Painting. Staining and Varnishing.

Better to finish one small enterprise
than to leave many large ones half done.

In an earlier chapter we promised to give some directions as to how a piece of work should be finished off.

In the first place the heads of all nails must be driven well below the surface of the wood. The holes thus left, as well as flaws and cracks should then be filled with some stopping material. Putty, colored up to match the wood, is most frequently used, but this medium has many disadvantages. It is almost impossible to color it so as to match the wood exactly. Again the stain does not sink into the parts puttied over, and consequently shows lighter or darker than the rest of the work. A patchy appearance is the result. A mixture of beeswax and resin in equal parts is sometimes used, and is very much better than putty. Some form of hard stopping is best of all. Sticks of hard stopping to match the various kinds of wood may be purchased for a couple of cents. Perhaps the best filling medium of all is a paste made of thin glue and fine saw-dust of the wood used.

The whole surface of the work is next thoroughly sand-papered. This must always be done in the direction of the grain, else the grain will be torn and show a multitude of scratches. The dust is then carefully removed.

In sand-papering, the paper is best stretched over a piece of wood, the face of which has first been made perfectly square and smooth.

What is the next process?

One of three will suffice for any piece of work named in this work, viz., painting, staining and varnishing, or French polishing. Indeed, unless the worker has some previous knowledge of French polishing, we would recommend staining and varnishing as the sole method of finishing to be used.

If the furniture has been made of one of the common woods, deal, for instance, the best result would probably be got by painting. Even these, however, are sometimes stained to match better class woods. Ready-made paints may be purchased in a great variety of colors. The paint should be thoroughly stirred up before using. As a rule directions are given on the label as to how the paint may be thinned. In

any case the addition of a little turpentine together with some patent "drier" will serve the purpose and cause the paint to dry more rapidly. Two or three coats should be given, each successive one being applied only when the previous coat has dried thoroughly.

If good work is desired use only brushes of the best quality. Otherwise the work will be "streaky", and constant difficulty and annoyance will be given owing to the coming away of the strands or hairs. It is advisable to use one brush for each color.

### Staining and Varnishing.

If the wood be of a more ornamental kind it had better be finished by staining and varnishing. This is especially the case with pines. The naturally ornamental grain is thus shown up, the stain being merely a semi-transparent medium. The object of staining is to give to a common wood the appearance of a superior one. This method of finishing is quick, economic, and gives a good result for little trouble. It presents one great difficulty. The application of the liquid causes the grain to rise with the result that the wood becomes very rough. This difficulty may be overcome, to a great extent at least, in the following way.

The wood having been thoroughly glass-papered, No. 1 glass-paper being used, and the dust brushed off, a sponge, dipped in clean water and squeezed out, is passed over the work. This causes the grain to rise, and if glass-papered immediately the roughness is removed. Repeat until satisfied that the grain no longer rises. Leave to dry thoroughly. The roughness of the surface having been thus removed the pores of the wood should be sealed by the application of a coat of size or shellac. Apart from its other advantages it is economical to do this as it prevents the soaking in of the varnish. If shellac is used it must be applied quickly and uniformly, going over each area but once. Otherwise unevenness will result. The shellac should be applid with a brush, and always in the direction of the grain.

The stain is applied lightly and evenly at first. If a deeper shade is desired it may be obtained by giving a second coat after the first has dried. When dry it will present a uniformly dead appearance. Under no circumstances should the varnishing be proceeded with until it is so.

Varnish is but a solution of gum, resin, &c. The solvent may be either oil or spirit (alcohol). Oil varnish will, as a rule, give the greater satisfaction, although spirit varnish dries much quicker. For general work, however, such as we have been treating of, we recommend bleached shellac varnish (bleached shellac and spirit). It has many advantages. It produces a very hard surface, effectively closes the pores, imprisons the resin, and does not alter the depth of color selected.

Varnish is applied with a special brush known as Gilder's Mop. The use of ordinary paint brushes will prove very unsatisfactory.

If sufficient pains are taken very fine results may be got from varnishing. To the inexperienced eye the beautiful level finish of the wood work of trains and carriages is the result of polishing. This is not so however. It is got by careful varnishing.

The first coat having been applied, the work is set aside in a warm room, free from dust, to dry. When dry it is levelled by rubbing down with very fine or worn sand-paper. This is done with each successive coat. To obtain the best result the last coat should be rubbed down with a piece of felt, dipped in finely powdered pumice-stone, cleaned off with a sponge dipped in water, and, finally well rubbed down with chamois leather.

Varnishing should always be done in a warm room free from dust. A second coat of varnish must never be applied till the first is dry, else "sweating" will result, and it may be found necessary to scrape this varnish off and begin anew.

We do not consider it advisable to describe the process of French polishing. In the first place, the two methods of finishing already described will in all probability satisfy our readers, since they give quite good enough results for the work with which we are concerned. Secondly, the subject is too vast to be dealt with in a work of this size and character. And lastly, there are numerous handbooks to be purchased for a shilling or two that deal fully with the subject. One such viz., "Wood Finishing", edited by Paul N. Hasluck, and published by Cassell and Co., Ltd., London, New York, Toronto and Melbourne, we can recommend. It deals fully with the processes of staining, varnishing and polishing.

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## SERMON ANECDOTAGE.

HOMILETIC dotage and anecdotage appear to be synonymous in the mind of Professor Mahaffy. To anecdotage he ascribes [1] partly the decay — or dotage — of modern preaching. An excessive love of variety leads, he thinks, to what he styles "the vulgar habit of introducing anecdotes in the pulpit—anecdotes, which are not only foolish and beside the point, but often practically untrue, inasmuch as the preacher always explains the facts, and the explanation may be palpably invented. Anecdotage in the pulpit gratifies only the most ignorant and vulgar of hearers, and from vulgar I mean to exclude all those, of however low degree, who come to hear seriously for the sake of spiritual benefit."

The distinguished scholar doubtless spoke from experience —an experience perhaps similar to that recorded in her diary by a German lady and quoted [2] thence by Spurgeon:

> There is a mission station here, and young men come down to preach to us. I do not wish to find fault with these young gentlemen, but they tell us a great many very pretty little stories, and I do not think there is much else in what they say. Also, I have heard some of their little stories before; therefore they do not so much interest me as they would do if they would tell us some good doctrine out of the Scriptures.

Commenting [3] on this, Taylor adds: "Repeatedly, however, have I heard incidents introduced into discourses which, though interesting enough in themselves, had no bearing, either immediate or remote, on the subject which the preacher was professing to discuss. They simply filled up time, and by diverting the attention from the topic which ought to have been uppermost, they did more harm than good. Remember, therefore, that as it is essential to a good style that one should have something to say, and should say that well; so it is no less essential to the proper use of illustration that one should have something to illustrate, and should use his simile in such a manner as to illustrate that well." He thus sets up a good

[1] Mahaffy, *The Decay of Modern Preaching*, p. 125.
[2] Spurgeon, *Lectures to My Students* (Eng. ed.), p. 147.
[3] Taylor, *The Ministry of the Word*, p. 184.

principle, and thereupon proceeds himself to give an excellent anecdote illustrating the principle. Spending some days in "the quiet little English town of Lutterworth", he saw in the shop of a cabinet-maker a magnificent bookcase which had just been finished:

> I was at once attracted by it, and began to examine it minutely. Then I ventured rashly to criticise it, and even suggested something which I thought would be an improvement. But the intelligent workman said, "I could not do that, sir, for it would be contrary to one great rule in art." "What rule?" I asked. "This rule," replied he, "that we must never construct ornament, but only ornament construction." It was quaintly spoken, but it was to me a word in season. I saw in a moment that this principle held as truly in the architecture of a sermon as in that of a cathedral—in the construction of a discourse as in that of a book-case; and often since, when I have caught myself making ornament for its own sake, I have destroyed what I had written, and I have done so simply from the recollection of that artisan's reproof. There is a whole "philosophy of rhetoric" in his words. Whenever, therefore, you are tempted to let illustration become the principal thing, or to forget the great object of your discourse, in your effort to work in the drapery of some beautiful image, let this good rule come back upon you with its wholesome counsel. See that you have construction to ornament before you allow ornament to make its appearance.

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What is an anecdote? Broadus[4] has a good paragraph, part of which may be quoted here:

> Anecdotes, literally things unpublished, originally denoted interesting matters, chiefly historical and biographical incidents, gathered from unpublished manuscripts of ancient authors, and thrown into a miscellaneous collection. Though now more widely used, the term is still most properly applied to stories of what one has himself observed, or has drawn from oral sources. Understood, however, in the wider sense, so as to include published narratives of detached incidents, anecdotes are a valuable means of illustration, which some preachers employ excessively or in bad taste, but which others ought to employ much more largely than they do. He who feels that his style would be degraded by introducing an anecdote, may profitably inquire whether his style be not too stilted, or, at any rate, too monotonous in its sustained elevation, for popular discourse.

[4] Broadus, *Preparation and Delivery of Sermons* (37th ed.), p. 238.

For our present purposes, let us consider anecdotes as embracing "stories" of all kinds—allegories, parables, apologues, narratives historical or biographical, published or unpublished, personal experiences, and even "pipe-dreams". Let these have point and applicability; a subtle dash of humor at times, it may be; the power of arresting and sustaining interested attention; truth of fact or at least of nature; honesty in declaring themselves as fact or fancy, as the case may be; artistic restraint, so that they be not luxuriant in detail or verbose in diction—let them be largely of this type, and they serve well a preacher's purpose to instruct, to please, to move his hearers.

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First of all, they can help to make his meaning clear, or to render his argument more forcible. He might say, prosily enough, that the sin of pride is able to change the fleshly heart of man into rigid marble, so that it will neither seek nor grant pardon. But the French pulpit orator chose a more dramatic, more forcible, more interesting method of saying this when he pictured Satan as complaining to God that He had condemned that arch-rebel to endless torments for one sin, but had pardoned humans many sins. "And hast thou even once asked for pardon?" was the Divine reply. No, for Satan's pride would not bend thus far to His Creator and King.

The thought of the dramatic colloquy was doubtless suggested by Satan's complaint in the Book of Job. Patience, not pride, is the theme there, but the vivid lesson is introduced by the sublime colloquy between Satan and God.[5]

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Second, they can awaken interest. Stories are pleasing not alone to boys and girls, but as well to children of a larger growth. One can see his auditory brighten when, in the midst of an argumentation or proof or continuous statement, a "story"—be it a personal experience or a narrative or an oriental apologue—is introduced. And the interest thus aroused is sustained partly by curiosity to learn first of all the denouement of the story and then its *raison d'être* in the sermon. I venture to think that writers on homiletics are apt to overstate the case when they insist that "examples" must never be

[5] 1:6-12; 2:1-6.

used unless they truly illustrate some point in the sermon. A sermon is not less valuable if it be artistically constructed. But literary art has its own justified methods of variety. That we may not sup full of blood in *Macbeth*, Shakespeare introduces points of rest—the calm pastoral dialogue before Duncan's castle, the prattling of Lady Macduff's boy, the somnolent mutterings of the unduly awakened porter. The preacher, in like manner, may and at certain times should allow the fatigued attention of his listeners to rest quietly on an interesting "story". In such a case, the "example" or anecdote is not rehearsed purely for its own sake, but rather for the sake of the hearers, who may have supped too full of logical demonstration.

I recall a certain retreat during my seminary days in which the retreat-master kept constantly a shrewd eye upon us boys, and when the heat of a September afternoon or the closeness of the chapel air caused us to nod at times, would arouse new interest by some startling anecdote which perhaps illustrated nothing beyond his own sane pedagogy.

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How should anecdotes be introduced, with preface or *ex abrupto*? By the latter method, we are told: [6]

The *preface* should usually be—wanting; and, where one is needed, as informal as possible. Dr. Joseph Parker declares that as soon as he hears a preacher say, "My beloved brethren, let us illustrate this by one of the most beautiful and affecting anecdotes which it was ever my privilege to hear," he makes up his mind "to endure a dreary recital of very painful nonsense." This is hardly a caricature; and this I know is not: "I am indebted for the following illustration to a work entitled 'The Tongue of Fire, or, The True Power of Christianity' by the Rev. William Arthur." Nor is this: "I will here relate an incident that I have read, not only because it is very affecting in itself, but because it will illustrate the subject under discussion." No "painful nonsense" followed either of these prefaces, but each had a decidedly leaden effect on "the following illustration".

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The parable—anecdotal in form—can be made to point a moral at least equally well. It can be made more interesting,

[6] Kern, *The Ministry to the Congregation*, p. 229.

because it permits of more pertinent detail, more word-painting, and more apparent actuality. It does not come to us ready-made, however, for it demands an art that can hardly be taught and a degree of laboriousness in construction that supposes much zeal on the part of the preacher. Warnings against lengthiness, minuteness, verbosity, properly urged against the ordinary anecdote, lose much of their force here. The whole sermon may consist of a well-wrought parable; for sometimes its application hardly needs a formal statement; its appeal to the intellect and the will subtly may permeate it from beginning to end.

One such parable, comprising two subdivisions (like that of the Pharisee and the Publican), I heard some years since at a priests' retreat. The contrast painted was between the zealous priest and the worldly or indifferent priest. The two pictures were painted in great detail and formed the whole sermon or conference or meditation—whatever name may technically apply to the address. From birth to death their contrasting careers were minutely detailed. Both had the same catechism, the same sacraments, the same academic lives, the same seminary training. After ordination, both had curacies and finally pastorates—*e poi* . . . both lay on the appointed deathbeds. The incidents and circumstances thus employed were typical and common, and for that reason appealed to us with lifelike vividness. "True to life"—not exaggerated sensationally, not startling in substance or expression, the parables spoke their own moral unmistakably. Verisimilitude, interest, poignant application (say rather, applicability—for there was no formal "application") were the three graces linked hand in hand.

One writer says:[7]

> I have found in the course of my own ministry that parabolical representations of truth have excited a most healthful and profitable interest. All men have somewhat of the dramatic element in them; hence they watch with eagerness the development and consummation of a plot, or a plan, if you like that word better in this connection. *How will it end?* is the anxious inquiry. If you keep your eyes open, you will see the working of this dramatic element in many of the common concerns of daily life. Dispute with a cabman about his

[7] Parker, *Ad Clerum*, pp. 244-245.

fare, and the baker, the milkman, and the lamplighter will soon gather round you to see how the controversy will end; offer to put a hundred pieces of curiously-shaped wood together, so as to make a complete figure of them, and all the children in the house will give up their lessons, and press upon you to see how the mystery is solved; tell a child that it is his duty to be honest, and he will infallibly pronounce you to be a bore; but give him a hint that you can tell him a wonderful story about the hair-breadth escapes of a thief, and he will tease you to relate the tale, and will perhaps beg you to go over parts of it again and again. What of it—and especially what of it in relation to the ministry? We must seek the readiest entrance to the human mind, and through that entrance must convey Christian instruction. I know that you will ask, whether this, that, or the other is legitimate, or is in keeping with the dignity of the pulpit. Enough for me to know that Jesus Christ dramatized truth: all the elements of a most exciting romance are to be found in the parable of the prodigal son; why therefore should we hesitate to follow, with such power as God may give us, the example of the Master? Everywhere there is keen interest in life, character, destiny; little children feel it, and old men are not superior to it. This interest has undoubtedly been debased by vicious novels and corrupt dramas, but this is no argument whatever against novels and dramas that are good. You can convey just as much solid truth through the medium of a drama as through the medium of an exposition or exhortation—you carry the attention of your hearers with you from beginning to end, and are likely to give the subject an abiding-place in their recollection. Of course, if you construct a clumsy or inconsistent parable, you must bear the mockery which you deserve. I am speaking of parables that recommend themselves by a basis of strong common sense and a fair share of fancy and eloquence; such parables, delivered with a simplicity which is at the farthest possible distance from theatrical affectation, will never fail to secure the best results. . . . If you have not the power, don't waste your time in parable-grinding. A poor sermon is bad enough, but a poor parable is intolerable. A parable that is cumbrous, mechanical, labored, will offend and weary the unhappy victims on whose patience it is inflicted. . . . There must be no display of mere cleverness. . . . Each parable must have its own distinct lesson . . . the doctrine must be clear, the lesson must be emphatic.

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Homiletic writers caution the preacher against multiplication of illustrations.[8] They are windows through which the light

[8] Phelps, *The Theory of Preaching*, p. 440: "The difficulties of composition

of truth may enter in upon some darkened chamber of the mind. That is their purpose, and it is only by accident that they add beauty or ornamentation to the edifice of thought. But "stories" in any form, parable or anecdote or what not, take up time that should be given to instruction, argumentation, exhortation. Generally, they should be few and brief. "Generally"—but here the common sense and good taste of the preacher must preside over the sermonizing.

There may, however, be different phases of the same truth that are to be vividly brought home to the hearer. The 15th chapter of St. Luke is wholly given over to the parables of the lost sheep, the lost groat, the prodigal son—three parables illustrating the same general truth, but severally calling attention to various phases of that truth. Or the same phase must be emphasized again and again, by illustrations which throw cumulative light upon some distasteful truth, such, for instance, as the necessity for pardon of injuries. Anger is almost as deep-seated and enduring as love itself. It is very difficult to get men to forgive. A preacher who should use our Lord's parable of the debtor as a text and draw out its meaning fully, might wish properly to add the weight of the petition in the *Our Father* and use Portia's plea based thereon, cite Gerald Griffin's poem on the Orangeman who sheltered the slayer of his son, and the quite similar oriental apologue of Lowell's entitled *Yussouf*, perhaps rehearse other appropriate illustrations, such as the breviary narrative of St. John Gualbert. These would serve to show the true dignity attained by the man who conquers himself in such a tremendous moral struggle. Their effect would be cumulative, tending to wear down pride and its support of anger, even as the constant dropping of water at length wears away a very stone.

must have already disclosed to you the temptation which a preacher experiences to illustrate for other purposes than to meet the necessities of the thing in hand. . . . We are tempted to fill in with anecdote for the sake of the story, not because the thing in hand demands the anecdote. . . . Illustrative stories have so multiplied in number, that now the larger portion of the time spent in listening to him [a certain popular lecturer] is devoted to laughter at his jocular coruscations. His hearers find that their digestion improves more than their culture. All these forms of illustrative digression are claptrap. . . . Such illustrations do not advance the subject. They do not carry it: it carries them."

"In studying history, beware of trusting to anecdotes." The warning was given by an esteemed professor of ecclesiastical history under whom it was my pleasure to work. Whether the caution was expressed originally by him, I do not know. But writers on homiletics warn us to relate only well authenticated incidents, because the pulpit must be the throne of truth. The people so regard it even in matters of trivial detail, and may easily be scandalized — the *scandalum pusillorum*, doubtless—by narratives whose veraciousness they may suspect because of vagueness as to time, place, and other circumstances. And so, as a vaguely rumored incident passes from mouth to mouth, it is apt to be ornamented by precise, but unfortunately varying, details intended, perhaps, to "give verisimilitude to an otherwise bald and unconvincing tale," as the prime minister in the *Mikado* hath it. The temptation is to add such details. They are curiously absent from the anecdote quoted by Davies[9] as from Archdeacon Hare. It is the famous "*e poi*" story put into English dress:

A professor of great reputation for wisdom and piety was once accosted by a student just entering the University of which he was a professor. "My parents have just given me leave to study the law, which is the thing I have been wishing for all my life, and I have now come to this University on account of its great fame, and mean to spare no pains in mastering the subject." While thus he was running on, the professor interrupted him. "Well, and when you have got through your course of studies—what then?" "Then I shall take my doctor's degree." "And then?" answered the doctor. "And then (continued the youth) I shall have a number of difficult cases to manage, which will increase my fame, and I shall gain a great reputation." "And then?" repeated the holy man. "Why, then there cannot be a question I shall be promoted to some high office or another; besides, I shall make money and grow rich." "And then?" the holy man interposed. "And then," replied the youth, "I shall live in honor and dignity, and be able to look forward to a happy old age." "And then?" was again asked. "And then, and then (said the youth), I shall die." Here the holy man lifted up his voice and again inquired—"And then?" The young man could answer no more, but went away sorrowful.

[9] Davies, *Papers on Preaching* (3rd ed.), p. 123.

The various replies of the youth are conceived in so stilted a fashion, and the progress toward the catastrophe is so regularly paced, that a hearer with a temperament not naturally suspicious might find difficulty in crediting the narrative. He would prefer, with natural critical acumen, to consider it a parable rather than an anecdote, and would marvel if details of names and of time and place were affixed to add the desired touch of verisimilitude. Such, at least, is my opinion, which would also cover the following anecdote quoted by Father Feeney [10] as "a fair specimen of an anecdote well adapted for pulpit use; but" (he adds) "it would be more telling if authenticated by details of time, place, and witnesses":

On the deck of a foundering vessel stood a negro slave. The last man left on board, he was about to step into the life-boat. She was laden to the gunwhale, to the water's edge. Bearing in his arms what seemed a heavy bundle, the boat's crew who with difficulty kept her afloat in the roaring sea, refused to receive him. If he come it must be unencumbered and alone, on that they insisted. He must either leave that bundle and leap in, *or throw it in and stay to perish*. Pressing it to his bosom, he opened its folds; and there, warmly wrapped, lay two little children, whom their father had committed to his care. He kissed them, and bade the sailors carry his affectionate farewell to his master, telling him how faithfully he had fulfilled his charge. Then lowering the children into the boat, which pushed off, the dark man stood alone on the deck, to go down with the sinking ship, a noble example of bravery, and true fidelity, and the "love that seeketh not its own".

I have italicised one detail that obviously tends greatly to discredit the desired authenticity of the tale. What was in

[10] Feeney, *Manual of Sacred Rhetoric*, p. 225. Elsewhere (p. 220) he observes appositely: "No example based on questionable authority should be used. Nothing but truth, even in the smallest details, should ever be heard from our pulpits. We have no excuse for deviating from this rule. The Bible and authentic history, ecclesiastical and civil, together with the carefully written lives of great and holy men, supply us with abundant sources of examples without going to look for others in the shadow-land of popular tradition and legend. Neither are we allowed to exaggerate details for the purpose of effect. Facts seldom occur in real life with the artistic roundness and finish that fiction gives them. Some popular non-Catholic preachers seem not to be aware of this truth, and they give anecdotes from personal experience, so telling and apposite, and so classical in their observance of the unities, that to claim belief in them as actual occurrences is an insult to common sense, a profanity of truth, an outrage on the Gospel. Such preachers acquire a short-lived popularity; but they have no influence on Christian faith and conduct."

the wrapped-up bundle could not, of course, have been surmised by the sailors, and one wonders why they should have given such alternatives to the negro, either to save the bundle (presumably carrying his own few possessions) and to lose his own life (in which case the safety of the bundle could not interest him), or to save his own life at the cost of losing his bundle. But, indeed, the point needs not such laboring. One would be justified in harboring a suspicion that the tale was devised for the scriptural moral which forms its climax.

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Whilst a sermon may consist wholly of an ingenious and appropriate parable, it should not begin with an anecdote, we are told, for the reason, presumably, that anecdotes, like other illustrations, are meant to throw light upon some statement or argument already made. The same thing would be true of any "story", such as a short parable or apologue. Clearly, however, there may be exceptions to this rule. St. Paul began his wonderful sermon at Athens by narrating a personal experience. His exordium was anecdotal: "Ye men of Athens, I perceive that in all things you are too superstitious. For passing by, and seeing your idols, I found an altar also, on which was written: *To the unknown God.* What therefore you worship without knowing it, that I preach to you: God, who made the world . . . " The little incident, become now an anecdote, leads to the theme of the sermon, *The Unknown God.*

Similarly, Nathan is sent by God to convert David to penance, and begins his brief preachment with a parable which, until it was explicated by Nathan in the words "Thou art the man", must have seemed to David the narration of an actual occurrence. There is no exordium save the story itself: "There were two men in one city, the one rich, and the other poor", etc. Also parabolic in form was the appeal made by the wise woman of Thecua (2 Kings 14: 1-20), which directly begins with her "story". Some of our Lord's parables began as declared similitudes ("The kingdom of heaven is like . . . "), but others had no such exordium (e. g. the lost sheep, the lost groat, the prodigal son, the Good Samaritan), the application of the story being made at its conclusion.

Especially may a personal experience, introduced without any trace of vanity or ostentation, prelude the sermon. Thus I once heard the famous Dominican, Father McKenna, prelude a sermon on charity by a simple but, in his hands, a very moving personal experience with a poor old woman who had lost her husband by death.

The introductory anecdote may well, however, be briefly prefaced. Hrabanus Maurus, preaching against certain superstitious observances anent an eclipse of the moon, opens one [11] of his homilies as follows:

> It is a great joy to me, beloved brethren, that I see you love the name of Christians, frequent the churches, seek the Baptism of Christ for your sons and daughters, and study the worship of the true God; but it grieves me exceedingly that I see many of you implicated in certain follies, going astray, and mixing among the truths of the Christian religion certain false things, which in no wise should be done. For it is written, "a little leaven leaveneth the whole lump".
>
> When, some days since, I was sitting quietly at home, and thinking how I might assist your progress in the Lord, suddenly, about evening, and at nightfall, there was such a vociferation of the people, that the irreligious sound penetrated even to heaven. I asked what the noise meant. They told me that there was an eclipse of the moon, and that your shouts and endeavors were intended to assist it in its distress. I laughed, and wondered at your folly that, like devoted Christians, you were offering your assistance to God; as if, forsooth, He were weak and helpless unless He were assisted by your cries, and could not defend the lights which He Himself created. Next morning I inquired of those who came to visit me, if they had ever seen anything similar. They replied that they had not only known the like, but worse things in the places where they lived. One said that he had heard the blowing of horns, as if encouragnig to the battle; another, the grunting of pigs; some told me that they had seen men casting javelins and arrows against the moon; that others scattered flakes of fire toward the sky, and affirmed that some terrible monster was destroying that orb, and but for this help would entirely devour it; that some, in order to satisfy the illusion of the demons, cut down their hedges and broke all the vessels they had in their houses, as if that would assist the moon in her eclipse. What madness is this, brethren! etc.

[11] Neale, *Mediæval Preachers and Mediæval Preaching*, pp. 36-37, from whom I take the illustration, styles the opening "curious".

Clearly, this " personal experience " narrated by the preacher was a more vivid, dramatic and therefore interesting method than such an arid statement as might have taken its place, as for instance: " One of your follies which mix pagan customs with the Christianity you profess, is your strange and ludicrous belief that you can assist the moon in her period of eclipse by great shoutings . . . "

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One distinction between fable and parable is that the former personifies the animal, or vegetable, or mineral creation, whilst the latter bases itself on the common life of human beings. May fables be appropriately introduced into the Christian pulpit?

Instances occur in the Bible. Joatham's fable [12] is called a parable, but only in a wide sense: " The trees went to anoint a king over them, and they said to the olive tree, ' Reign thou over us.' And it answered, ' Can I leave my fatness, which both gods and men make use of, to come to be promoted among the trees? ' And the trees said to the fig-tree, ' Come thou and reign over us.' And it answered them," etc. Joatham makes a stirring application of his fable. However, he was not preaching, in the proper sense of the word, but was addressing the men of Sichem from the top of mount Garizim. There was around him no special sanctity of temple or church. A similar distinction lies against the fable of the thistle of Libanus and the cedar, which Joas constructed [13] for the benefit of Amasias.

Broadus favors [14] their use: " Fables are so often alluded to in common conversation that we scarcely notice it, and the occasions are very numerous in which they might be usefully employed in preaching. An author of distinction, and of wide attainments and experience of life, remarked some years ago, that, in his judgment, next to the Bible and Shakespeare, the most instructive book in the world was Æsop's Fables." This judgment is in accord with that of James, editor of the Fables, that they " were not a child's plaything, but a nation's primer ".

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[12] Judges 9: 7-15.
[13] 4 Kings 14: 9, 10.
[14] Broadus, *op. cit.*, p. 239.

## LEAVES FROM A MEDICAL CASE BOOK.

### Ex Ore Infantium.

IN the summer of 1905 I took a locum-tenency in a small town in the south of England, and my stay there was remarkable for what is, I believe, the most interesting and romantic experience of my life. Toward the end of my visit I was summoned to a house called the Nunnery, which stood a short distance out of the town and which took its name from the fact that it had been built on the site of a religious house. Nothing remained of the original buildings save the east wall of the chapel and a few pieces of crumbled wall in the garden which the present owner, a Mrs. Munro Dickinson, had had topped with concrete for preservation. She was a widow with one child, a boy, aged six, who was down with rheumatic fever. It was an ordinary case, and I had no reason to expect any trouble with it. Earlier in my visit I had made the acquaintance of Father Mahon, the priest in charge, who had given me various items of interest concerning the house and its history. The nuns had been Benedictines, it appeared, and had had a particularly unpleasant time at the dissolution. Father Mahon had enlarged with some acrimony on the point.

"That foul fiend Layton," he remarked, "had the management of affairs, and you can guess how he did it. He turned some out for being professed under age and browbeat the poor things generally with his abominable innuendoes and threats. Then finally they were turned out in the middle of Vespers and the mob proceeded to loot all they could lay hands on. But the fabric remained standing for some years after that. Then it was pulled down and on the site was built a house of which the present one is the successor. And it is a remarkable thing that the place has never been in the possession of any one family for more than two generations."

But about the present occupants he had been very reticent.

After my visit to Mrs. Dickinson I determined to call on him again, so I finished my round that morning at the presbytery.

"I am glad you have come, Dr. Manners," he said. "I heard that the child was ill, so I inferred you would probably go up there. Do you mind telling me what sort of an impression Mrs. Dickinson made upon you?"

"To tell the truth, Father, not a particularly agreeable one. But she struck me as a woman of considerable character." He smiled.

"I thought possibly it might be so. And as to her character there is no doubt of that. But as you have made her acquaintance professionally I think it may be advisable to tell you something of the present state of affairs. Munro Dickinson was a Commander R. N., and bought the place some eight or nine years ago. There was another child, a girl, who died in infancy, then last year she lost her husband, and now the boy is ill. By the way, if it is not a breach of confidence, is he very ill?"

"No, Father, he is not. But I take it you do not consider that as the point, really?"

"Frankly I do not," he replied. "And it may shock you perhaps, but I shall not be at all surprised if he dies—unless she repents." I started.

"Then there is a particular case here you think, as well as the general one?"

"Decidedly so. It is the old miserable tale, a mixed marriage and lapse of the Catholic party. I knew her years ago and did my best to dissuade her from marrying him, but it was no use. She brought forward the usual arguments, as they do, you know. She was going to convert him, and on no account should it interfere with her religion, and all the rest of it. It is nearly seven years since she has been to Mass."

We sat in silence for some moments and then he resumed.

"Of course, Doctor, there may be a providence in all this. You may be able to do something for her, though I have not the least idea at the moment what. Circumstances may shape themselves, you know, unexpectedly. But do not tell her you are a Catholic, whatever you do, unless there is an obvious indication."

"Why not, Father?"

"Well—it is this. If you tell her you are a Catholic she will guess you have been to me, and that it is likely I have told you something about her. And once she knows that, she will just shut herself up like a safe and your chance will be gone. She will make you feel it, too, without a doubt. Whereas if you say nothing, she may confide in you and you may get an

opening. But I cannot see clearly, I can only guess. You know, my old Rector used to say that it is extraordinary how Almighty God runs after some souls, and that it is the most unlikely ones, to our thinking, for whom He runs the fastest."

"By the way, Father," I said, "has the child been baptized?"

"Yes," he said, "both children were baptized. She got as far as that, thank God, but as for anything further the boy might as well be a heathen, for as a heathen she will bring him up, unless God intervenes."

I left him at that and went home to lunch. In the afternoon I had a case out in the country which diverted my thoughts from the tale I had heard; but on my return I found a note waiting for me. The boy was much worse, it stated, and would I kindly come up as soon as possible. I arrived at the Nunnery at about six o'clock and Mrs. Dickinson met me in the hall.

"I am sorry to trouble you, Doctor," she said, "but Raymund complained of a good deal of pain in his heart after you left and now he is delirious. I thought you ought to see him as soon as possible."

The room where the child lay was on the ground floor and had been built against the east wall of the chapel, and the window of this, a large and fine specimen of early Perpendicular work, lighted the apartment. It served as his nursery, and when at the beginning of his illness they had taken him upstairs he had cried so to be put in it that his mother had yielded and a bed had been made up. This had been placed immediately beneath the window and the child lay with his face turned toward the wall. I found, as I expected, that pericarditis had set in—a serious complication of the disease.

"Is he seriously ill?" she asked.

"I am bound to say he is," I replied; "but it is not necessarily fatal. Children have wonderful powers of recovery. But what of the delirium? He seems to be simply unconscious at the moment."

"Yes," she said, "but he will begin again I expect. He talks, and then there is silence, and then he talks again, always the same words. Listen—now . . . "

As she spoke, the boy moaned and turned a little more over toward the wall. Then he began—

" Sister Margaret—there is time—there is still time—stoop—to the south—twenty by twenty—by twenty—no not deep—no not deep—look they are all round—they go round and round—and round—they are so beautiful—won't you play with me—play with me . . . " and with another moaning sigh the voice ceased.

I suppose she must have seen the surprise on my face, for she broke in at once—

" Don't you think, Dr. Manners, that that is very extraordinary for a child of six? "

" Very," I said, " all the more as you tell me that he repeats himself. In fact there would seem to be more in it than—By the way, does he know anyone called Margaret? "

Even so I was conscious that she stiffened a little. But the last question apparently reassured her.

" Why yes, his own sister was named Margaret. And although she died before he was born, he has heard me speak of her. That would account for it, would it not? "

" It might easily. And delirious people commonly 'see' things you know—we call them hallucinations of vision. But he must not go on like this any longer. I shall give him an injection now which will induce sleep and in the morning you will doubtless see a change for the better."

And with some further instructions I left her, promising to come first thing next day.

I must confess I lay awake that night. I had seen one of the commonest of clinical pictures, the delirium of pericarditis in acute rheumatism, and yet I was conscious that that explanation did not satisfy me at all. The mere fact of the repetition showed that there was some fixed idea impressing the mind; but if that were in the nature of a memory, what could it be to inspire such expressions as " twenty by twenty," quite foreign to the normal consciousness of a child of six? It has been my opinion for a long time that it is possible that sometimes in delirium and also in the hallucinations of the insane the soul is in contact with the world of spirit and sees, or perceives rather, things it could not see when the world of sense is present. And I could not help feeling that this was a case in point, and that, in spite of the expression " Sister

Margaret," it was not a memory that was impressing the child's mind. Then suddenly there flashed out one of those vivid subjective visions that seem to belong to the period between sleep and waking, almost tangible in their solidity, brilliantly colored with lifelike semblance. For a few seconds I fixed my attention with all my will and held it so. Then it slipped away into darkness again.

Next morning I was met with a not very reassuring report. Raymund had slept till six and then the delirium had recommenced. I sat down on the edge of the bed and watched him. The breathing was quick and shallow and the face was beginning to get dusky, two very unpleasant indications. I scribbled a prescription on a leaf of my notebook and tore it out.

"You might send for this," I said, handing it to her, "I will wait here."

She left the room and almost as the door closed the boy moaned and turned over toward the wall. But though he began as before, the voice was low and muttering and the end of the sentence scarcely audible. Evidently the delirium was passing into stupor. As I sat and looked at him, Father Mahon's words came into my mind, "circumstances may shape themselves". Truly they had, and in a most unlooked-for manner. Here was my opportunity plainly enough. What was to be done must be done quickly; but the question arose—would she respond? I suspected that the supernatural explanation had impressed her also, and that she was rebelling. Her attitude last night showed that she sought an escape in a natural theory of the delirium associated with a memory of the boy's sister Margaret. Probably, too, deep down in the soul the maternal instinct was struggling, and if so the solution lay in an appeal to it. That appeal I had now to make. She might call me a fool, and really if she did I could not blame her. I had to act on faith not only in the reality of the obsession and of my own "vision" of the night before, but also in their relation to his recovery. And if it failed, there was but little hope elsewhere, for I saw only too plainly that he was rapidly passing beyond human aid. Then I called aloud to St. Anthony, "For God's sake, find it for me and save Raymund —and her too," I added; "she is a damned soul else."

The boy moaned again.

"Sister Margaret—there is time—there is . . . ," and the voice ceased. The words thrilled through me like an electric shock and put the final touch to my resolution. The door opened and Mrs. Dickinson came in. I stood up and looked her straight in the face.

"Mrs. Dickinson, I have a favor to ask. Will you take me into the garden and show me the ruins?"

"Why yes, of course, if you wish," she replied lifting her eyes in surprise. "But have you time?"

"My other patients must wait. This is too important a matter to leave," and I opened the door for her. We passed out on to a wide gravel path which ran down beside the ruined south wall of the chapel, and on the other side of it and between it and the house was a fine lawn with a fountain in the middle.

"Yes," she said in answer to my look of inquiry, "this was the garth. And this gap in the wall is the site of the door through which the nuns would pass into the chapel from the cloisters."

"I see. Now, Mrs. Dickinson, I have a proposition to make. I have been thinking over the matter very carefully and I am convinced both from my own experience on the one hand and taking the case on its merits on the other that what Raymund has said is not the usual meaningless ravings of delirium, but is the result of something real and external which is impressing itself on the boy's mind and is obsessing it."

I suppose everyone who knows the world at all knows that feeling that comes to us when, having proposed something to another, we are aware immediately and instinctively that he is setting himself against us. There may have been no word spoken, nor even a movement made, and yet the attitude of mind is as obvious as if it had been expressed in detailed speech. This was so now. She said nothing in reply, but walked on a few steps in silence. Yet I knew at once that, as the priest had expressed it, she had "shut herself up like a safe". I feared that what I had to say next might make her, figuratively speaking, throw away the key. However, it had to be said, so I went on.

"Now, what I have to propose is this. There seems a fairly definite indication in the words themselves, and I wish now to ask your permission to act on it." Then the tension broke and she turned on me.

"Act upon it, act upon it," she cried. "Here my child lies dying, and you ask me to waste my time and your own following a chimera, a fancy, a—a delusion of a sick brain? I heard of your professional ability, Dr. Manners, before you came, but really I am very much tempted to alter my opinion. And where, please, is the indication you talk of? What conceivable basis of action can you get out of such a meaningless jumble of words?"

"You do me an injustice, madam," I retorted, stung by her words and the fierceness of her contempt. "If you will only view the matter dispassionately, you will see there is more method in my madness than you think. And it is just because your child lies dying that I make this proposal."

I saw this shaft had gone home, for the face paled and the lips tightened. But she said nothing.

"Look at the matter like this. Try and put out of your mind all bias and preconception and tell me candidly whether the expression 'twenty by twenty, no not deep" does not strike you as a direction how to find something that has been hidden, buried, let us say, in this case?"

"Well, and if it does, what then? How near are we to finding a thing when we are not told the point to start from? And how can he know—?"

"He does not know and never did. The matter is one which he cannot know by any human knowledge. That is just my premise. The boy is unconscious, but the soul sees something that does not come to it through the way of the senses. And as to the starting-point, that is given us pretty clearly in the words 'stoop, to the south'."

"But how so?" she said. "We are no better off than before. Where am I to stoop to the south?"

"I confess that puzzled me too at first. But suppose we take it not as the verb but as the noun?"

"The noun?"

"Why yes, the holy water stoup. And you will find that here of course, by the side of the door into the chapel."

She stopped abruptly.

"Dr. Manners," she said, "you are either a genius or—"

"Or a fool, madam, I suppose you will say. But even if I am, you must confess me a logical one."

"No, no, I would not say that. I—I withdraw what I said just now. But even so I cannot see why we should pursue the matter at the moment. Raymund is so ill that—"

"That is precisely the reason. Whatever agency is at work has an intention in manifesting itself through the child and that intention can only be that whatever is hidden here be brought to light. And it is inconceivable that it has no relation to his condition, since the idea is evidently oppressing him."

"Yes, yes," she said quickly, "that may be so. Tell me what you want to do."

"To pace out the distance from the gap where the door was and then again pace twenty at right angles."

"Why not measure it properly?"

"Because I have every reason to believe that what was done here was done in a hurry and by a person who had no means of measuring it at hand."

"Very well—then pace it out."

I did so and found myself about two-thirds of the way across the lawn.

"Now which way will you turn?" she asked. "You have nothing to go upon."

"No, I have nothing except probability. I will go to the east, just because that will bring us toward Raymund instead of away from him."

Accordingly I walked another twenty paces and found myself at the edge of the lawn. Between it and the house was a wide flower bed.

"I take it that here, under this bed, would be the floor of the cloisters," I said.

"Yes, that is so; but there is no floor left now. But do you not remember there was another 'twenty'? 'Twenty by twenty—by twenty—' were the words."

"True, but I think the last 'twenty' is merely the repetition natural to delirium. If I go to the right I shall be off your property on to the public road, and if I go to the left we shall

be back at the wall where we started from, which seems equally unreasonable."

"Very well—wait here and I will get a spade." I confess the situation was not hopeful. If the floor had been dug up, anything immediately beneath it would almost certainly have been found. My own mind was obsessed with the idea that it was a reliquary that had been buried to prevent sacrilege, and that the relic was destined to heal the sick child. Such things had been done, and the thought recalled the vivid scene which had passed before me the night before. Yet might not imagination play such tricks with an anxious mind?

I took the spade she brought me and began to dig furiously. Below the mould was a subsoil of light sand. I drove the spade straight down into it and struck something hard. The sound evidently recalled her.

"Of course," she said, "I ought to have told you. I had forgotten that the old drain from the kitchens runs along somewhere here. That will be the roof of it you have touched."

A little more work sufficed to uncover the stone. On lifting it there was disclosed a rectangular culvert lined with small flat stones. The bottom of it was slightly V-shaped. Across the bottom rested an iron box with a domed lid. The sight of it drew an involuntary exclamation.

"Glory be to God!"

Mrs. Dickinson, who had been stooping over the hole, drew herself up.

"Ah!" she said, "I suppose you are a Catholic, Dr. Manners?"

"Yes," I said, "thank God, I am."

All the old hostility had come back into her face and the next sentence was shot out with a kind of fierce contempt.

"And I suppose the *priest* told you to do this?"

"The priest, madam, knows nothing whatever about it."

She turned without a word and led the way into the house. We came back into the room and I set the box down on the floor. Then I went over to the bed. The child's breathing was regular and quiet. He was evidently asleep. Turning down the bedclothes, I made a rapid examination of the heart.

"How is he?"

"He is asleep. The heart has returned almost to its natural size."

"You are sure of that?"

"I am sure of that."

"And you mean—you mean—"

"I mean that it is something quite outside my experience. And if you ask me what I think, I should say that there is no physical explanation possible."

She stood with her eyes cast down and her hands clasped before her, and the fingers locked and unlocked themselves. I saw that the end of the struggle was near and that a little thing only was needed to make the victory complete. I rose and went toward the box.

"May I put it on the table?"

She nodded without speaking while I did so. Then I took the poker from the grate.

"Now if you will please hold the box down, I will wrench up these hasps."

The rust had so eaten into the metal that it broke away with little effort. Inside, the box had evidently been lined with wood, but this was almost entirely eaten away with fungus that had spread itself in a white mesh over everything. Breaking through it with my fingers I took out one by one the three vessels of the altar, chalice, paten, and pyx. They had evidently been carefully wrapped in something, for fragments of it lay about in the box and some were adhering to the vessels here and there. They were black and pitted with erosion, and from their small size and plain shape I judged they were a "second best" set. I took up the pyx and examined it. It was of the usual dove shape of the period and opened with a hinged lid. This was fast closed as a result of the corroding action of the damp. I pulled at it, and was about to lay it down when I noticed that the pin of the hinge was missing. Accordingly I inserted the blade of my pocket knife under the hinge and after some effort succeeded in levering it up. Then finally the lid came away with a jerk and there fell out onto the table a grayish-white pulpy mass. In it could be distinguished here and there the rounded outline of what had once been "singing cakes," as the wafers used for the Blessed Sacrament were then called. For a moment we

both stood looking at the little heap before us. Then with a swift rush the climax came. With a choking sob she fell upon her knees by the table.

"My—my God!" she cried, and her head dropped on the outstretched arms.

"As I read the riddle," said Father Mahon, "as far, that is, as it can be read, the good nun who hid the box acted under the influence of terror, quite enough to excuse any irregularity. And although what fell out of the pyx could not be taken to be the Blessed Sacrament in any case (since the species were corrupted), I am every much inclined to go further and say that it never had been. I think it is most probable that they knew the end was coming and that the priest said Mass for them the last time and consumed the Blessed Sacrament. Then she probably put the altar breads in the pyx lest even they should be profaned by the heathen, intending perhaps to take all away to some place of safety, and was prevented at the last moment. We cannot know the details, but the explanation is sufficient morally—all that was needed was a clear proof of the supernatural, and then grace triumphed."

"And yet," I said, "it seems incredible that bread should remain for over three hundred and fifty years, even if the pyx were clean and dry to start with, which is an assumption. On the other hand, if it is miraculous conservation, why was it not complete?"

"Two points," he said. "It is the historical difficulty that made me take that view. At that date people would hardly have dared to outrage the Blessed Sacrament; twenty years later it would have been different. But then again, granting miraculous conservation of the species, it may be that our Lord allowed that corruption for a purpose. When you told her that the child was cured, her last defence was overthrown, so to speak, and yet she did not give in. Probably she was doubting your word on the medical question, trying to think you were biased, and so deceived. But if so, then when she saw the sacred Hosts lying there corrupted, there may have flashed before her a vision of the corruption of her own soul, and of the indignity she had offered to Almighty God during all these years. It is almost as if He had spoken—'It is *you* who have done this to Me'."

He paused. After a moment he went on again—

"I believe it is possible to take either view. But there is one thing of additional interest—what do you make of Raymund's expression 'look they go round and round'?"

"I do not know, Father. I confess it puzzles me."

"Suppose we take it that it is the Holy Angels. It is pure conjecture of course, but it seems to fit in and account for the words. Quite possibly it is they who impressed the vision on the child's soul, and their worship of Almighty God may have presented itself to his mind under the form of some kind of solemn ritual. Then, childlike he wanted to play with them. And that makes another point, for where the Blessed Sacrament is there are the Holy Angels gathered to adore it. But Our Lady and Sister Margaret are at the bottom of it all, I have no doubt."

"Then you think that his sister—"

"No. I think it much more likely that Margaret is the nun who hid the box and that the other is merely a coincidence. But it is a curious one since it is a point she clung to to quench her conscience. What you said just now about the soul being in relation with the world of spirit while cut off from that of sense is interesting to me because it recalls a memory. When I was in my first curacy I had a case which I think throws some light on the question; perhaps if you can make time one day before you leave we will have a talk about it."

"LUKE."

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## BIBLICAL APOLOGETICS.

### If Dreams Came True.

FATHER VAN was to have a First Mass in his parish. Not that the neophyte was a witness to his zeal. The family had settled in his parish the year before and he was to reap where others had sowed. However, it was reaping with a vengeance. There was to be a banquet that would take in the whole parish; the band from the neighboring town was to grace the occasion; the church inside and out and the approaches from the school were to be decorated with wreaths and garlands and triumphal arch. All this Father Van was working out through various committees.

Father Lambert, the cause of all this bustle and activity, finally arrived from the seminary, and next morning Fr. Van brought him over for introduction. In the afternoon we three went off to visit Father Hilary. We came unannounced and took our old friend by surprise. He had discarded his cassock and was busy unpacking several bundles of books. Personally, I am fastidious and insist on clean new books wrapped up in clean new paper. But Father Hilary was evidently different in his tastes. The wrapping-paper from which he had extracted the books had been used a number of times before, as the many labels attested. And the books—they would have required a disinfecting with formaldehyde and a laundry process before I would have risked fondling them.

Father Hilary was glowing from exertion and pleasure. He apologized as he looked rather ruefully at his black hands.

"Goodness," I said, as I approached the table, "what a display of antiquities!"

"Never mind," he replied, smiling, as he tossed the books onto a shelf of his book-rack and with several sweeping strokes collected the wrappers and crushed them into the coalbucket. I shall be presentable in just a minute."

"Father Hilary," said Van, when the introductions were over, "you have aroused our curiosity as to those old books and you owe us an explanation."

"That is an inexact statement of the case. Had your coming not been so sudden and unexpected, your curiosity would not have been aroused; for I would not deliberately be guilty of so dire a thing. For the present we shall confine ourselves to what is purely social. Some other time those books may help us while away a heavy hour. And our young friend will be glad to forget books for just a spell."

And thus it remained. Our visit was very pleasant, but did not include an introduction to the books. We, or rather Father Van and Father Hilary, discussed a subject that had come up the evening before. Father Lambert was to wear a crown of laurels on his great feast, as had been customary in his native village on the Continent. The crucial question was, during what part of the ceremonies was he to wear it? Some of the brethren had held that it should be used as a biretta, *in accessu et recessu* and as otherwise called for; but others insisted that

it must be worn during Mass as really representing the attainment of the new *triumphator*. Against this the conservatives argued from the analogy of the wig, which is forbidden; but the liberals denied the parity, on the ground that the crown would not really cover the head but rather encircle it. As I had expected, Father Hilary espoused the conservative view.

The great celebration is now a memory. The laurel-crown had been much admired, but it had faded too. We had come together to spend the afternoon with Father Hilary. As I entered the study I detected a faint odor of oil of wintergreen. Evidently our host was suffering from the weather, which was bleak and cold with a touch of frost on the ground and a threat of precipitation in the air. But he was jovial withal.

"We have a bit of unfinished business," ventured Father Van during a lull in the conversation.

"What?" came a chorus of voices.

"O, most of you were not here, but Father Tom cannot have forgotten. Do you remember those old books we surprised Father Hilary over?"

"Yes, and bad luck to all those who perpetuate such rubbish instead of burning it," I said with the least little tinge of malice.

"You're too radical, Father Tom," protested Father Hilary. "That's just what they say about the Church, 'old, antiquated, rubbish'. Some old things are good. These books, for instance."

"This one, I dare say," he went on as he took down a narrow quarto and laid it on the table, "is a rare book. An octavo volume, but interleaved with large paper so as to appear much larger than it is. It still has the bookplate of the famous bibliographer to whom it once belonged. The title speaks for itself."

He had opened the book to show the bookplate and turned over to the title-page which read:

THE BIBLE IN THE MIDDLE AGES

BY

LEICESTER AMBROSE BUCKINGHAM

London
Thomas Cantley Newby
MDCCCLIIII

The book passed from hand to hand and I overcame my repugnance sufficiently to page about in the otherwise clean book.

"These will serve as specimens of the other antiques," he continued, as he brought over a large heavy quarto and two large folios. "This is not a rare book. It is part of Darling's *Cyclopaedia Bibliographica, Subject: Holy Scriptures, London, 1859.* It, too, is interleaved throughout. These folios are not really old, though not bought as new, Copinger's *The Bible and Its Transmission* and *Incunabula Biblica.* Both are fine specimens of the printer's art, and, though not reliable in all details, are the best general surveys on the subject yet published."

Father Hilary had intended to satisfy curiosity, but was rousing it instead.

"How did you ever get hold of these musty tomes?" I asked.

"That one book I had been looking for for years. I had written repeatedly to antiquarian booksellers for a copy and finally succeeded in securing it. The others can be had without great difficulty."

"O, why bother about the Bible in the Middle Ages?" commented Father Nolan.

"It is a fascinating study," replied Father Hilary. "In my search for hobbies for leisure moments I have found few inquiries to equal it."

Here was promise of entertainment; and when Father Egan suggested that Father Hilary gives us some glimpses into his findings, he at first demurred but finally brought over the section of his card-catalogue in which he had tabulated his findings.

"I for one am heartily tired of the accusation that the Church withheld the Bible from the people in the Middle Ages," he said when he had adjusted his glasses. "The cruder form of that statement was one of Luther's 'thumping lies'. In no European country was such an accusation more out of place than in Germany. Strangely enough, a Lutheran of the pronounced type, Walther, has assembled the facts that belie the accusation. With great diligence he investigated the history and text of many German Bible manuscripts and of the editions printed before the Reformation. By inquiries addressed to

about 400 libraries he has traced most of the existing copies of the pre-Lutheran German printed Bibles. But his tendency is to extol Luther's Bible. In his recent works, *Die Ersten Konkurrenten des Bibeluebersetzers Luther* (1917) and *Luthers Deutsche Bibel* (1918) there is the same pronounced tendency to depreciate Catholic efforts, to the advantage of the Reformer. Another weakness of Walther's work has recently been pointed out by Schroeder in the following words: 'He lacked too much the qualities of a specialist, of a Germanist, to be able to assemble this rich and valuable material (collected in Walther's *Die Deutsche Bibeluebersetzung des Mittelalters*) into an organic structure, *the* history of the Bible translation of the Middle Ages. This task still awaits someone to execute it.' Then, too, it was perhaps unfortunate that Walther's work appeared at a time when Jostes, a Catholic Germanist, was planning a work along the same lines. His earlier booklets, *Die Waldenser und die vorlutherische Deutsche Bibeluebersetzung* and *Die Tepler Bibeluebersetzung*, gave promise of a fair statement of the whole case. An American Protestant scholar, Kurrelmeyer, has since published the text of the first printed German Bible with the variants of the thirteen succeeding editions. This work, however, has remained comparatively unknown because its circulation was limited to members of the Literary Society of Stuttgart."

"All that is very interesting in a general way," commented Father Egan, "but our interest centres about the English Bible. Why should we attach importance to the history of the German Bible?"

"Allowing for that, the incongruity is but seeming. The lie had its beginning in Germany and a refutation had best begin there. The history of the printed English Bible in the Middle Ages is comparatively brief. The Reformers (Tyndale, Coverdale) got out the first printed editions of the text. What Stevens lists of earlier Catholic editions, de Voragine's *Golden Legend* and Blessed John Fisher's *Penitential Psalms*, are negligible. And so the task is to explain why Catholics did not utilize the press to print the Bible in the fifteenth century. Our ancestors were no doubt justified in their procedure, but I cannot help wishing they had chosen rather to print the Bible than to leave that for the Reformers to do."

"It would certainly have saved us much trouble in explaining what is difficult to explain," said Father Van.

"The problem is not one of English or German Bibles," our host continued; "it is a general one. There is a good bibliography by Van Eys of the printed editions of French New Testaments and Bibles down to 1600, giving exact descriptions and lists of existing copies, but the temper of the author may be sufficiently characterized by his statement that the New Testament of Faber d'Etaples is 'le premier N. Testament protestant en français'. Carini, who held an important post in the Vatican Library, has given us an account of Italian Bibles, but the book lacks fulness of bibliographical detail. Of all Bibles the Latin are perhaps best represented bibliographically in Copinger's *Incunabula Biblica*, some errors of which have been corrected by Delisle and other bibliographers. The data regarding other pre-Reformation Bibles must be gathered from general bibliographies.

"Falk has attempted to give a list of pre-Reformation Bibles down to 1520 based for the period prior to 1500 on general bibliographies by Pellechet, Hain, Copinger, and others, but the list lacks details and new finds will happen, as, for instance, Reichling later succeeded in adding two Italian Bibles to the lists of the earlier bibliographers."

Father Hilary paused with the fingers of both hands locked in the cards.

"Why don't you put that into print?" challenged Father Van, whose interest was now fully aroused.

"Perhaps you are unaware of what your suggestion implies. An individual if so circumstanced as to have access to all the literature and to have much leisure, and if duly and persistently diligent, might after years of application succeed in assembling the facts that have been printed in various books and magazines. But what individual is so circumstanced? And the the results of such a labor would hardly satisfy. The full task would require the coöperation of many specialists, such as only Europe boasts of. Meanwhile the popular defences, such as von Noit's and Hoffmann's and, as far as may be, Buckingham's, not to forget Maitland's classic, must continue to do yeoman service. And it is really a pity that the articles by Father Ganss were not reprinted, as were the recent contributions on the subject by Father Lenhart.

"What do you think should be done?"

"Often in the long winter evenings when, undisturbed and undistracted, I have pondered here over my books, I have dreamed dreams. If dreams came true . . . ," and as Father Hilary paused, a smile lit up his features and a ray of sunshine, breaking through the screen of clouds for the moment, brought into bold relief his face and figure.

"At different times I have thought of different plans. A really good bibliography of all Bibles and parts of Bibles in the various European languages printed before the Reformation appears to me to be the first essential. That would include an exact description of the edition and, as far as may be, a list of all copies extant in the various public and private libraries. And the line should be drawn chronologically where the first Protestant Bible in the particular language puts in its appearance, for instance, for the German New Testament 1522, for the complete German Bible 1534."

"Such works never pay," observed Van.

"No, but for all that they are eminently desirable. If we could only have a miniature of the organization which prepares and distributes the *International Catalogue of Scientific Literature*, a central bureau and regional bureaus for the various countries, the realization might lie within the scope of the possible."

"It is too bad," said Father Egan, "that priests never organize for scientific purposes."

"They do, but on a small scale and generally together with layman. An international organization for other than pious purposes would indeed be a novelty. But to revert to our problem. The printed editions having been catalogued, an index of all the manuscripts of the Bible in the vernacular would be the next step. If the manuscripts of the Vulgate, the Greek New Testament and the Septuagint have been listed, why should not manuscripts in living languages come in for a fair share of interest? Many of the German manuscripts have been studied and described by Walther, some of the French, Italian, Provençal and Catalonian by Berger, the Dutch by Druten, some of the English by Paues and others; but all these writers are non-Catholics and their work is marred at times by prejudice. Much of such lore is stored up in magazines devoted to philology.

"This listing of editions and manuscripts having been accomplished, there remains to estimate the findings in their historical setting, such as, for instance, the extent of illiteracy in the Middle Ages, the originally crude form of the European languages which rendered them a clumsy vehicle for conveying the contents of the Bible, the universal knowledge of Latin among the cultured, the prevalence of French as the official language in England down to the middle of the fourteenth century, the very great price of manuscripts, the records of manuscripts in catalogues of Middle Age libraries that have come down to us, the destruction of monasteries which were the home of manuscripts by fire and war whether religious or political."

"What an impossible program!" sighed Father Van.

"Very difficult, indeed", said our host. "But that is by no means the whole task. There still remains to show how our ancestors taught the contents of the Bible to the common people by sermon, by drama, by picture, by stained-glass windows, by books of devotion.

"All this would lead to an objective estimate of the position of the Bible in the Middle Ages. Our separated brethren would then cease to raise accusations which really imply ignorance of history, and Catholics would be spared a perpetual apology which, with our present means of defence, always remains difficult and unsatisfactory." By this time Father Hilary had pushed back the cards and taken off his glasses.

"Surely," he added, "it is as wrong to argue from the more rapid circulation of Luther's New Testament as against the earlier Catholic editions, as it would be to argue from the immense output of the Bible Societies against the limitations of the Reformers and the ever-increasing output of the Bible Societies would by the same logic continually condemn the lesser production of earlier years. The law of development."

The telephone bell suddenly intruded. Father Nolan, who had been nodding for some time, started up affrighted. When Father Hilary took down the receiver we could hear a raucous voice speaking hurriedly.

"Well, Fathers," Fr. Hilary said as he turned from the instrument, "this will end our literary discussion. There has been an accident at the crossing and I must hurry. But I shall try to be back for supper."

FR. GALIN.

# Studies and Conferences

**Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.**

## ROMAN CURIA.

### Pontifical Appointments.

*3 August, 1921:* Mr. Antonio Martinez, of the Diocese of Porto Rico, made Knight of the Order of St. Sylvester.

*12 November:* Monsignor J. Edward Feuiltault, of the Archdiocese of Quebec, made Domestic Prelate of His Holiness.

*18 December:* Monsignors Walter Fitzmaurice and William J. Peil, of the Diocese of Green Bay, made Domestic Prelates of His Holiness.

Mr. Gustave Keller, of the Diocese of Green Bay, made Knight of the Order of St. Gregory the Great, civil class.

*20 December:* Monsignor Denis O'Doherty, Rector of the Irish College, Salamanca, Spain, made Domestic Prelate of His Holiness.

*4 January, 1922:* Monsignor Thomas Maguire, of the Diocese of Ardagh, made Domestic Prelate of His Holiness.

*10 January:* Mr. Evan Morgan, of the Archdiocese of Cardiff, made Privy Chamberlain of the Sword and Cape.

*19 January:* Mr. Frederick John Paley, of the Diocese of Southwark, made Knight of the Order of St. Gregory the Great, civil class.

## IN FUNERE BENEDICTI PP. XV.

Profer, Cymba Petri, signa nigrantia:
Navarchum rapuit Mors tibi providum,
Apte qui BENEDICTI
Nomen gessit amabile.

Cum Dux ille tibi primitus obtigit,
Horrendo pelagus turbine concitum
Vastas accumulabat
Strages densaque funera.

Siccis hoc oculis cernere nauticus
Immane excidium non poterat Pater;
Flentem saepe videres
Voces fundere supplices

Aras ante sacras; nec semel hostium
Castris insonuit vox monitoria,
"Cessent denique—clamans—
Cessent bella furentia!"

Ut tandem rediit tarda, nec integra
Pax, heu! sanguineis fluctibus enatans;
Ut mox, orta repente,
Pestis saeviit et fames:

Tu solator eras, optime Pontifex,
Pupillis, viduis atque famelicis
Turbis, quae BENEDICTI
Tollunt nomen ad aethera.

O deflete Parens, funere praepeti
Nobis rapte, tuis perge dolentibus
Natis, auspice dextrâ,
E caelis BENEDICERE!

Petri Naviculam fac regat ocius
Dux alter, Superis carus et inclytâ
Quavis dote decorus,
Spirans INTREPIDAM FIDEM.

P. FRANC. X. REUSS, SS.RED.

*Romae, die 29 Jan., 1922.*

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## ABSOLUTION FROM SINS COMMITTED BEFORE BAPTISM.

We have received several learned dissertations on the unlawfulness of absolving sacramentally from sins committed before Baptism and therefore already remitted together with original sin, by that Sacrament. The arguments adduced are taken from Councils and from theologians who define that the proper (necessary or sufficient) matter for sacramental absolution is sin committed after Baptism. We know of no

dogmatic definition which forbids making sins already forgiven the subject of renewed sorrow by submitting them to the sources of sacramental grace for additional mercy in virtue of Christ's merits. The distinction which separates personal sins remitted by Baptism from sins otherwise remitted loses its force when we remember that it is the present sorrow for the sin which makes it a renewed and *present* accusation brought before the Dispenser of all the sacraments, from whom the sinner solicits absolution. The rigorous and rather mechanical interpretation which excludes sins for which one may still do a lifetime of penance, from the Sacrament of Penance, because they have already been forgiven by a process proper to another sacrament, seems to us as unwarranted as the exclusion of a petition in our prayers for any other kind of sustenance but bread because Christ taught us to pray, "Give us this day our daily [supersubstantial] bread." The plea that original sin does not supply a motive of personal sorrow, such as would make it matter for the Sacrament of Penance, does not hold in regard to actual sin of any kind committed by a person who may rightly say, "Peccatum meum contra me est semper".

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## FATHER FRANK AND THE "MOVIES".

Father Frank dexterously flicked the ashes from his Porto Rican perfecto.

"It's a wonderful show, Father Phil," he ejaculated, addressing his younger confrère, who was in the act of lighting a Camel. "You would be delighted with Hermione Butterscotch. I dare say she is easily without a peer among the present-day stars of the screen. Her impersonations are faultless; her artistry, matchless."

Father Phil, who was the junior by one year, continued to amuse himself with making rings of smoke for a few seconds.

"Yes; I'd walk a mile for a Camel," he finally remarked with an air of complacency. "But, I wouldn't take a dozen steps to see Hermione Butterscotch or any of the other celluloid celebrities. Besides, Frank, I don't understand how you, as a priest, can square your conscience with your presence at these shows. What would your Children of Mary think, were

they to learn that you are a visitor to the 'movies'? I've been told that your sermons are vigorous assaults on the vices of the day—disrespect for authority, license in dress, luxurious and riotous living, marital infidelity, and scorn of sacred things. Now, the film and the stage are your bitterest antagonists, preaching these very vices insidiously and painting them in most attractive colors."

"Ha, ha!" chuckled Father Frank as he gazed condescendingly at his critic. "Well, you are certainly an unsophisticated youth. Don't you realize that my action is entirely legitimate and in harmony with the requirements of Canon Law? Here is the Code itself. Wait one second and I will find the pertinent Canon. Eureka! Now, listen while I read. 'Clerics', so states Canon 140, 'are not to be present at shows (*spectaculis*), dances and functions (*pompis*) which unbecome them or if their presence is a source of scandal, especially when such are conducted in public theatres.' How does that strike you? Take note, dear boy, that attendance is prohibited only when the affair is unbecoming the clerical state, or when attendance may cause scandal. Of course, it would be improper for a cleric to be seen at a ballet dance, or at performances in which modesty is flouted, or the Commandments of God and the Church are held up to ridicule. But, a good, clean picture or show is both refreshing and energizing; beneficial to body and soul alike."

"A good, clean picture or show, eh!" broke in Father Phil. "That's the crux. And, how many of them are clean and wholesome; how many are smirched by no trace of the slime of suggestiveness? Even granting that a show is reputed to be wholly without taint, is it not mostly a case of 'Watch your step!' If I have been advised correctly, it is not uncommon for the best films surreptitiously to slip in a scene that is most indelicate. Perhaps, there are those who defend such scenes as artistic. Artistic? Bah! What appeals to the baser passions is beastly, not artistic. Tell me, would the parishioners be edified to behold their priest gazing at such unblushing violations of the laws of moral decency? You will object that you endeavor to find out in advance whether a show is beyond reproach or not. That goes without saying. All self-respecting people will do as much. Your conduct, notwithstanding,

is indefensible. Only the other day I chanced to run across a decree of the Third Plenary Council which administers the knockout blow to your argument from the Code. Frank, have you a copy of the Plenary Council at hand?"

"To be sure," answered Father Frank as he drew the fatal volume from an adjacent case and handed it nonchalantly to his impetuous opponent.

After a few minutes fumbling through its pages, Father Phil triumphantly pointed to number 79.

"Now, Frank, are you prepared to take the count?" he smilingly asked. "Pay attention, then, while I translate. 'Consequently,' says the Baltimore Council, 'that the honor and respect (*decus*) proper to the clerical state be preserved, we command that priests keep away altogether (*prorsus abstineant*) from public horse races, from theatres and shows (*spectaculis*).' That injunction is sweeping, embracing disreputable and reputable shows as well. It is impossible to give it another interpretation."

"You are stepping on the accelerator, Phil," goodnaturedly interrupted Father Frank. "Move slowly, or you will be arrested for exceeding the speed limit. You have been quoting the Baltimore Council. Those regulations were very valuable a few years since. But, they are antiquated now. We are living in a new era. Have you been in a trance since Pentecost 1918? Our present Magna Charta is the Code." And, with a magnificent gesture he placed the precious tome on a table.

"Antiquated!" gasped Father Phil. "Antiquated? Not in this matter, at least." Then rising, he walked over to the table and exchanged the copy of the Baltimore Council for the Code which Father Frank had flourished so defiantly but a moment before. Opening it at Canon 6, he returned to his chair and ensconced himself with professorial dignity.

"Possibly, Frank," he continued, "you refer to Canon 6 in justification of that wild statement. Well, what does it state? 'All laws whatsoever,' it says, 'be they general or particular, which are contrary to the directions of the Code, are abrogated, unless it be a particular law in whose favor a contrary provision is made.' Frank, mark that word *contrary*. Now, the decree of the Baltimore Council which deals with

attendance at shows and the like, is *not contrary* to Canon 140. It merely goes *beyond* it. As Canonists say, it is *praeter jus*. In other words, it contains further and more stringent directions. Were Canon 140 to declare that clerics might go to a certain class of shows, for instance, to those which are quite becoming or when there is no fear of scandal, one might well claim that the Code conferred a right. In that event, the injunction of the Baltimore Council would have been removed as cancelling a right granted by the common law. Such, however, is not the case. The Canon merely states that clerics are forbidden to attend certain shows. It stops at that declaration; it does not add that they may be present at those which are not tabooed. But, Canonists teach that legislators, such as Plenary or Provincial Councils and Bishops, may *extend* the common law—make enactments which are *praeter jus*, so long as they are not otherwise enjoined or if they do not make the law unduly burdensome. Who will deny that this is a wise arrangement, providing, as it does, for particular circumstances of time and place? And, surely, the directions of the Baltimore Council are peculiarly adapted to our conditions, especially now when our films and shows have earned such an unsavory reputation both at home and abroad. Ergo—the prohibition of the Baltimore Council still obtains." These last words were spoken with an air of finality. Father Phil closed the Code and laid it aside.

Father Frank, however, was not to be dismayed so easily. He reached for another Porto Rican, not a perfecto, but a brief, and, while pinching off the end, returned:

"Phil, I am prepared to concede the force of those fine distinctions. Still, in despite of them all, I contend that I am at liberty to adjust my conduct conformably with Canon 140. I may go to the theatre, provided the show is not unbecoming a priest. Why? For the obvious reason that the prohibition of the Baltimore Council has become obsolete.—Custom has long since swept it into the discard."

In his impetuosity Father Phil had almost leaped from his chair.

"Custom!" he interjected. "You don't mean to tell me that were Father Joe to allow himself an occasional show, or were Father Jim, to the surprise of many, to take his Sunday

School teachers to the 'movies' one or the other time in the year, or were Father Pat, who is a lover of music, to attend the opera, oblivious of the fact that it frequently glorifies obscenity in plot, scene, and costume—you don't mean to tell me that such isolated case would render the law obsolete? Without delaying to consider the other conditions which are requisite to establish a custom, I need scarcely remind you that a custom cannot be introduced without the concurrent action of the so-called *major et sanior pars.* Surely, you will not maintain that the majority of the clergy have concurred to abolish the restriction of the Baltimore Council. Consequently, the prohibition still survives. Even granting that the *major et sanior pars* of one or the other diocese had consistently disregarded the regulation, we should continue to hold that a contrary custom cannot be invoked. How am I to prove this assertion? Remember—the Council of Baltimore is a Plenary Council. Now, neither an individual diocese, nor several dioceses, for that matter, can abrogate the legislation of such a Council by contrary custom. Will you presume to persuade me that the *major et sanior pars* of the collective clergy of the United States have been theatre-goers? You yourself would be the first to repudiate such an aspersion. The inference, therefore, is inescapable. The law of the Baltimore Council is still in force."

Father Frank threw up his hands in distress.

"You win, Phil," he exclaimed. "Although I dislike your bludgeonlike method of attack, I will, nevertheless, yield that your arguments resemble Chesterfield cigarettes — 'They satisfy!' And, now to be candid. I will acknowledge that I myself have had some uncanny misgivings on the subject. Only last week Father Paul and myself agreed that the faithful could not be edified to behold a priest at the ringside while two children of God, like enraged brutes, batter each other into a sightless mass, the air reeking the while with profanity and oaths. We also agreed that a social function at which the female portion assists in semi-naked effrontery is not the proper place for a minister of the most pure God. Besides, I am now beginning to ask myself after our discussion, what must Catholics conclude when they see priests sitting through shows in which the principals are not infrequently moral de-

generates. I commence to fear they do not stop to reflect whether the exhibition is irreprenhensible or not. Possibly, it is not too much to say that their overshadowing impression is: 'Priests go to the theatre. If they do so, why can't we?' How often does this manner of reasoning serve as a pretext to justify their attendance at shows which must force the very angels to blush? Heaven alone knows. If, as the French say, nobility has its obligations, what shall we say of the obligations of the priesthood, the highest nobility of earth?—But, Phil, you are going to remain for supper, are you not?"

A nod on the part of Father Phil was accompanied by the remark of astonishment:

"That's a sudden *volta face*, Frank."

"Well, Phil," returned Father Frank, "perhaps, I do appear inconsistent. In extenuation I will plead that I sought to convince myself that so long as a performance was respectable, I was within the limits of the law. Your arguments convince me that I have been running foul of the legislation of the Baltimore Council. And now, Phil, while we are on this subject of the movies and shows, I intend to bore you for a while with a few of my musings during the past few days. About a week ago I ran down home to see the folks. In the course of the evening a friend of the family who had dined with us, casually remarked that she could see in her parish hall the same films that were to be viewed in the uptown theatres. I have been since wondering what her thoughts might have been. Did she possibly wish to imply that henceforth she need have no scruples in frequenting all 'movies' indiscriminately? At all events, I have started to reflect and to ask myself certain questions. Why do we priests allow films to be shown in our halls which, to say the least, make our more spiritually inclined parishioners gape in horror, and cause some of our younger people to wonder whether certain liberties in dress and conduct are so reproachable after all? Can we condemn them, if they cajole themselves into the belief that these liberties are not blameworthy when tolerated within the very shadow of the Holy of Holies?"

The sound of a bell announced that supper was ready. Father Frank laid aside his Porto Rican, which had already breathed its last.

"Come, Phil," he said. "Don't disobey that summons. Do you know the penalty for compelling the cook of this chateau to wait?—Goulash for one week."

FATHER OUDEIS.

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## A PASTOR'S HOMILY TO HIS HOUSEKEEPER.

Every pastor and every parish desires to have a nice rectory. It is the pastor's home; it is the parish house; it is the church property. The faithful pass by the church and respectfully bow their heads, and, passing by the rectory, look up to it and whisper in their hearts or say to their companions, "Our pastor lives in that house".

The nicest rectory is a poor, cold and unclean building without a good housekeeper. She must make it a house for the priest and a model house for the parish. Martha must "keep the house". By "keeping the house" we mean, in the first place, "remaining at home". She must be in the house; must go out little, and never without informing the pastor about it. In this respect her position is peculiar and not easy. She cannot well visit parishioners and associate freely with them. She cannot well take a prominent part in the work of parish societies. The dignity and responsibility of her position oblige her to "keep the house". This "keeping the house" may seem to be a great sacrifice. It is not intolerable, and has its great compensations. It helps the spiritual life of the soul. Think of the seventy-five thousand Sisters in America who have vowed to remain thus at home for the salvation of their souls. It helps much to avoid the many sins of the tongue which St. Paul denounces so sharply, saying: "They learn to go about from house to house; and are not only idle, but tattlers also, and busybodies; speaking things which they ought not."

Martha must keep the house. Remaining at home regularly, she will be "discreet, chaste, sober, gentle, obedient . . . that the word of God may not be blasphemed." Appearing modestly and neatly dressed, she will work diligently to keep the house clean and orderly and religiously decorated. Her housekeeping will be a practical and much-needed object lesson for all the parishioners.

" Discreet, chaste, sober, gentle, obedient," she will minister unto the priest. She will " make up " his room every morning as early as convenient, and with the least possible disturbance to him. Unless instructed otherwise, she will not touch the things on his working table, and not even glance at his notes and letters and private books. She will never read a book of his library or take it out of his library without special permission.

" Discreet, gentle, obedient," she will prepare his meals and will serve them promptly. She will soon notice what the pastor likes and what the pastor dislikes, and serve the food accordingly. When the priest is not prompt in coming to his meals, she will remain gently patient, bearing in mind that his duties are most irregular.

" Discreet and gentle," she will wait at table, giving all attention to the waiting, and none whatever to the conversation of those who dine. She will discreetly bring to the dining-room the food, substantial and well cooked, and none of her private or kitchen troubles. If the pastor has one or more assistants living with him in the house, Martha will be helpful and respectful to all with impartiality. The pastor, as the head of the house, has the right to command—to give orders, and to be consulted about all matters concerning the management of the house; but every priest has a right to be waited upon.

" Discreet and gentle " and prompt, she will answer the door-bell, " shewing all mildness toward all men ". Priests will come to visit or see the pastor. She will greet them and receive them with the courtesy and good manners of refined people, and never forget that it is her duty, not to entertain them, but to serve them. Members of the parish will come to see the pastor. Martha will show them gently to the office, and discreetly inquire, not to learn what dealings they may have with the pastor, but what message she is to give to the pastor. She will be discreet, very discreet, in answering questions and in giving information.

Strangers and beggars will come to the door. With them also Martha will be discreet and gentle; never harsh, sharp, or snappy. She will deal with them according to instructions she has received from the pastor, or according to her own sound religious instinct and judgment. It does happen that the word of God is blasphemed just because Martha is not discreet or not

gentle when answering the door or telephone bells, and does not show "all mildness unto all men". There will come to the door—sometimes to the front door, more frequently to the rear door—inquisitive, idle people to gossip, to bring and to get the latest news about their neighbors. For them, Martha has no time; with them, she has no patience. She will close the door at once. This is a golden rule given by a saint: "Receive the visitor kindly; transact the business briefly; dismiss the visitor, consoled and content, and return to your work undisturbed."

Martha, having learned to be discreet, will not mix up in parish affairs. She will not communicate the affairs of the house to the people, and will not try to influence the pastor's opinion or judgment in regard to the people. To indiscreet questions she will give the simple answer, "I do not know." She will even avoid saying or doing anything that might cause the suspicion of "mixing up".

Christ honored womanhood. He allowed the "holy women" to follow Him, to minister unto Him, to stand near Him under the cross, but He did not give woman a place in the government of the Church or in the administration of the Church. St. Paul encouraged women to work for the spread of the gospel. He salutes Phebe and Prisca and Aquila and Mary as his helpers in Jesus Christ, but St. Paul did not permit them to teach publicly or to govern. "I suffer not a woman to teach, nor to use authority over the man, but to be in silence." Martha is responsible for the keeping of the house but not for the work in the baptistry or in the confessional or in the pulpit or in the sanctuary or in the parish office.

May Martha, living in the country, go out riding with the pastor? It is difficult to answer this question. So much depends on local circumstances. Martha is, and remains to the last day, the housekeeper of the priest, and never becomes his companion. Therefore, she will never go out with him for the sake of recreation or company. When she has to go on a charity or business mission, she will invite a friend to accompany her. Her delicate conscience, enlightened by faith, will dictate to her what to do that her conduct may be always above suspicion; that the priest, whose house she keeps, may be always an edification for the people.

There are indeed in our country many such Marthas, discreet and gentle and chaste and obedient and silent, whose hard and humble work is a blessing for the priests; whose daily life is a good example, an edification, for the people; whose names are surely in the "Book of Life". The Marianum hopes to encourage such good Marthas, and to provide such for every pastor.

C. M. THUENTE, O.P.

## CONFESSORS OF RELIGIOUS.

*Qu.* According to the illuminating article by Fr. Augustine, O.S.B., in the REVIEW of January, 1920, and also according to Blat, O.P., and Noldin, S.J., three restrictions may be said to be removed by Canon 522 from the general rule of jurisdiction for Sisters' Confessions, viz.—

1. There is no restriction even as to the Sisters' own community chapel, as it is semi-public.

2. No restriction as to any priest in the United States, *observatis observandis*, as all in this country are approved for hearing women's confessions.

3. No restriction for validity as to the cause of a Sister's confessing to a priest not approved for Sisters, since any conscience matter suffices.

May I ask that you kindly inform me if there is a restriction as to the number of Sisters such a priest may validly absolve? The decree of 1913 refers to "moniales aut sorores" without limitation of number but adds the clause "extra propriam domum". The Code omits this clause, but changes "moniales aut sorores" to read "aliqua religiosa". In the decree of 1913, §5 and §11, these same two words, "aliqua religiosa," are used and evidently are restrictive to but one or at most a few, for all sisters could not in reason have a special confessor. In Canon 522 is "aliqua religiosa" also restrictive? We put the case in the form of three questions:

*Qu.* If a confessor is hearing one Sister's confession as per Canon 522, may others keep singling in, without prearrangement, till all the community has come in, or is there a number limit beyond which further confessions are invalid? What is this number limit, if there be one?

2. If a superior, say, during a week when the regular confessor is absent or when a visiting priest happens in, asks a priest not approved for hearing Sisters' confessions to hear the confessions of "some" of the Sisters, may he do so validly?

3. If in case No. 2 the superior asks such priest to hear the "Sisters'" confessions, may he do so validly on the ground that each Sister is "aliqua religiosa", confessing in a semi-public chapel, for the sake of her conscience, etc.?

CHANCELLOR.

*Resp.* 1. and 2. Affirmative. For there is no number limit either in Canon 522, or in the decree of 1913, which forms the material source of our canon. Nor has the interpretation given by the Papal Commission on Canon 522 either made a restriction or clarified the case to a great extent. Therefore wherever and whenever the same reason of "tranquillity of conscience" prompts one of the Sisters to make use of an opportunity, she may licitly do so, and the confessor may without scruple absolve her validly and licitly. The judgment lies with the penitent, not with the confessor. The law grants that favor to "any" Sister under similar conditions, even if the Sister should have, besides the *quies conscientiae*, another sinister reason. This would even be true, if we were, *per absurdum*, to take the *quies conscientiae* as a condition for a valid confession.[1] There is a case analogous to that mentioned in No. 1 of these questions. For instance, a religious superior may, in individual cases, dispense from some rule; he may also dispense for each individual subject, so that practically the whole community be dispensed. A pastor, according to Can. 1245, § 1, may dispense for individual subjects from fast and abstinence. This dispensation he may apply to all parishioners singly taken, etc. What we here contend is confirmed by the answer.

3. A distinction is, however, required. For, first and above all, it is not the confessor who is to judge of the *quies conscientiae*, but the Sister herself. Therefore, unless we assume a revelation from heaven, the confessor cannot presume that the whole community is in the condition of quieting the conscience. The "aliqua religiosa" must not be separated from the "quies conscientiae"; they belong together, and the "quies conscientiae" determines the "aliqua religiosa". Besides, the term "aliqua" should be properly interpreted. *Aliquis*—whether we use it in masculine or feminine gender is irrelevant

[1] See our *Commentary*, Vol. IV, p. 269.

according to Can. 490—signifies some, someone, any or anyone, and may safely be translated by the indefinite article "a". Let us hear what *Barbosa* has to say: *aliquis* is a general term, indeed, comprising the whole species, but also supposes distribution into parts. And although it may refer to all persons *in individuo*, it does not comprise the totality as such or *universitas personarum*, but only the individuals as such. Again, although it is used in the singular, it may comprise many, and therefore equals the plural.[2]

*De jure*, therefore, if "aliqua" is stressed, the priest cannot validly hear the Sisters' confessions, since "the" signifies the community or totality of Sisters in our case. To hear "the" Sisters' confessions the priest needs special faculties, which, in our case, he is not supposed to possess. Neither can his presumption justify him, since Canon 879, § 1 requires express jurisdiction and Canon 876, § 1 demands special faculties. *De facto*, however, the solution looks somewhat different. For if the priest should hear individual Sisters, who come to him on the plea of "quies conscientiae", although he would finally hear them all, he would hear them licitly and validly. Nor would he be obliged to ask for the reason. If he should have scruples, Canon 209 might be welcome.

Hence the priest, when asked by the Superior to hear "the" Sister's confessions, must decline the offer on the ground of not having faculties. But he may also state that he is ready to hear as many as should like to avail themselves of the opportunity, and then he may hear them licitly and validly. The former declaration as to not having faculties is, we believe, required by reason of the general law, which demands a special confessor for Sisters on account of uniform guidance and maintenance of discipline. But the priest's offer to hear *some* is dictated in virtue of the favor also granted by the law (Canon 522) and by the supreme law of charity and the salvation of souls.

FR. C. AUGUSTINE, O.S.B.

[2] See *Tractatus Varii, Dictiones Usufrequentes, Dictio* XXII, ed. Lugdun. 1660, pp. 648 ff.

## USE OF THE EASTER WATER.

*Qu.* Many pastors throughout the United States bless a large quantity of water on Holy Saturday, and urge the people to take some of it home for use during the year. Is there any authority for this? From the few rubrics available to the ordinary priest it seems that this water is to be used only on Holy Saturday for sprinkling the people and their homes, and on Easter for the "Vidi aquam". May this water be used on Holy Saturday for the Blessing of the "Indumenta Sacerdotalia"?

*Resp.* The water blessed on Holy Saturday, and set apart before the holy chrism is added for the blessing of the Paschal Candle, is in the first instance intended to be used for the blessing of the people and their homes and belongings on Holy Saturday and Easter. This is plainly indicated in the Roman Ritual (Cap. "Benedictio Domorum in Sabbato Sancto Paschae"). Symbolically it corresponds to the rite which preceded the first Pasch of the Israelites, in which they and the door posts of their homes were sprinkled with the blood of the lamb, as it prefigured the freedom of the faithful from the bondage of Satan, through Baptism in Christ. The rubrics of the Mass, at the blessing of the baptismal font, prescribe that one of the attendant ministers take some of this water in a separate vessel for the purpose of blessing the houses and other places.

There is nothing to prohibit the preservation of this blessed water for the purpose of renewing the application of the sacramental graces. These are a call or invitation to the angel of God, as the prayer used in the blessing indicates, to guard, protect, and favor the inhabitants, and a petition that health, chastity, and every virtue may be the fruit of the repeated blessing. (Cf. "Benedictio Domorum, Loci, Thalami," etc., Rom. Rit.).

Since, however, similar blessings of water take place, not only on great festivals like the Epiphany, Pentecost, St. John Baptist's, but on every Sunday during the year, there is no need of attributing an exclusive virtue to the Easter water.

For the rest, we have the testimony of early Christian writers like St. Chrysostom (Oratio de Bapt. Christi., Op. tom. II, 366), that the faithful frequently kept this blessed water during the course of the year. It may be used for any blessing of worthy objects by the priest.

## BLESSED SACRAMENT ON SIDE-ALTARS.

*Qu.* 1. In churches where the number of communicants is very large, and the Sunday masses closely following, is it permitted to remove the ciboria to a side-altar, so that another priest may distribute Holy Communion during Mass without interrupting the celebrant?

2. In view of the regulation contained in Canon 1268, n. 1, and in no. 266 of the Decrees of the Second Council of Baltimore, is there any defence for the practice of allowing ciboria to remain on the side-altar during the High Mass (at which there are no communicants) and at Benediction?

3. What is to be said of the practice of keeping the ciboria on the side-altar "continuo seu habitualiter" throughout the week, while the *lunula* remains on the high altar? I know of one church where this is done on the plea that the large number of daily communicants makes desirable the service of a non-celebrant priest to distribute Holy Communion, and that the daily transfer of the ciboria, or the daily interrupting of the celebrant, is more irreverent than the reservation of the Sacred Species in two places. The Holy Hour and Benediction require that the *lunula* be kept at the main altar.

4. Is the constant practice of non-celebrant priests beginning to distribute Holy Communion immediately after the Consecration opposed to any legislation of the Church?

"LOVANIENSIS".

*Resp.* 1-2. Whilst it is the sense of the Church as uniformly interpreted by the liturgy that the Blessed Sacrament be *regularly* kept on the high altar of the parish church, a reasonable cause for removing the ciboria to a side-altar is not excluded. Thus, during solemn functions in cathedral churches celebrated with Mass, the Blessed Sacrament is to be removed to a side-altar, "ne propterea ritus et ordo caeremoniarum, qui in hujusmodi (pontifical.) missis et officiis servandus est turbetur" (*Caerem. Episc.*, Lib. I, cap. XII, n. 8). There may then be cause for removing the ciboria for the purpose of distributing Holy Communion, while the Mass is going on at the high altar. But this exception is manifestly allowed for the purpose of not diverting the attention of the general body of the faithful assisting at Mass. Persons communicating in a side-chapel while the solemn Mass is going on at the main altar, do not distract the faithful by their movements to and from the communion-rail, as must be the case where the side-

altar on which the ciboria are kept is within sight of all the congregation. The answer to the above queries (1 and 2) must therefore be determined by the general law of reverence due to the central act of worship, which should not be disturbed by the interference of other acts, even the distribution of Holy Communion.

3. The practice of keeping the ciboria "habitualiter" on a side-altar while the Blessed Sacrament remains on the high altar is not to be sanctioned on the plea that "it is less irreverent" than the interruption of the Mass. The Ritual permits the removal of the ciboria at Forty Hours' Devotion; that is to say, as an exceptional measure, in order to concentrate the attention of the faithful on the Exposition. If the constant interruption of the Mass for the purpose of distributing Holy Communion is irreverent, it does not become less so by comparison. It is our duty to accommodate ourselves to the rules of reverence for the Eucharistic Presence, whatever the inconvenience may be, rather than to make it the pretext for habitually violating the laws which safeguard that reverence.

4. From what has been said it appears that the distribution of Holy Communion to the faithful in large numbers should never be made to interfere with, or distract the congregation from, the contral act of present Eucharistic worship. There are, as was intimated, exceptions, and their legitimate use can only be exceptional. That it is not at any time permissible to distribute particles consecrated at the Mass before the actual Communion of the priest in that Mass has been positively decided by the S. Congregation of Rites (11 May, 1878); and this is in harmony with the above comment on the demand of reverence for the sacred rite of the Mass.

## PROMISE OF MARRIAGE.

*Qu.* A young man who has paid attention to a lady of my parish, and asked her to marry him, receives from her a letter in which she expresses her consent, which however she had refused to give him when he had first proposed to her. Her manner of refusal at the time impressed him with the feeling that he had mistaken her disposition, and that she lacked the sincerity which he expected in view of their previous friendly relations. Is this writing in which she accepts him, together with some earlier letters in which he himself

had intimated his affection for the girl, sufficient to create the obligation of espousals, which under the new Canon Law must be in writing to be binding?

*Resp.* A marriage promise in the sense of "sponsalia" or espousals must have the form of a contract in writing signed by both parties, and made before the parish priest or the Ordinary, or else before two witnesses who also sign their names. If either of the couple happens to be unable to sign the contract to which he or she is to be a party, the fact must be mentioned in the document, and a third witness signs for the illiterate person as proxy (Can. 1017). In the proposed case there appears no such formality. Hence the parties are still free, so far as any action in the ecclesiastical courts is concerned.

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## DEMAND FOR A VISITING PRIEST'S "CELEBRET".

*Qu.* A priest of the Greek rite asks to say Mass in my church. In place of a "Celebret" from the Latin bishop in whose diocese he states that he resides, he shows me a letter from a religious superior with the seal of his monastery. Am I justified in accepting this letter, though I have no reason to doubt the character of the bearer as a priest in good standing?

*Resp.* A stranger who desires to say Mass in a church is expected to bear with him as credentials a letter identifying him as in good standing, either from his Ordinary or, in case of a religious, from the superior of his Order or Province. In the case of Orientals the letter is to be from the S. Congregation for Oriental Rites, or the representative of that Congregation in the particular locality. An unquestionably authentic letter from a known bishop would be equivalent to a personal introduction, and that would hold also for a letter from a superior known to the pastor Other documents have no immediate value as a "Celebret". A pastor is free, however, to allow the hospitality of his sanctuary, once or twice, to a stranger who wears the garb and manner of a priest, without allowing any perquisite, and with the condition that the stranger leave his name and regular address with the pastor as a guarantee of good faith. A priest who is practically known to his host enjoys the same right to confidence which the host himself might expect. The diocesan statutes may however insist upon the observance of additional conditions and formalities.

# Criticisms and Notes.

LE MOTIF DE L'INCARNATION ET LES PRINCIPAUX THOMISTES CONTEMPORAINS. P. Chrysostome, O.F.M. Tours: Marcel Cattier. 1921. Pp. 453.

WHY GOD BECAME MAN. An Essay in Christian Dogma, considered from the point of view of its Value, Intellectual and Practical, Psychological and Social. By Leslie J. Walker, S.J., M.A., Author of "Theories of Knowledge", etc. New York: The Paulist Press. 1921. Pp. x—164.

Since the days when St. Anselm wrote *Cur Deus Homo?*, theologians have compiled many a disputation on the motive of the Incarnation. But whereas St. Anselm sought first and above all to warm the heart with love and gratitude, theologians have aimed primarily at intellectual precision, an aim which does not of course exclude, but only postpones, the devotional or emotional consequent. The general current of Scholastic speculation on the motive of the Incarnation divides into two branches. On the one side are St. Thomas and those who follow his opinion. On the other, Duns Scotus and his adherents. The former hold (1) that the redemption of fallen man was the sole motive of the Incarnation; the Word was made Flesh in order to redeem man from sin; (2) neither the angels nor unfallen Adam and his posterity would have received the grace of the Word Incarnate. The Scotists maintain (1) that Christ is the final cause of creation: He was decreed before any creature; all things were created for Him; (2) Christ is the universal mediator—that is, the source of grace for the angels and for Adam in his innocence as well as for man redeemed. Which of these two opinions is the more solidly based on the teaching of Holy Writ and the tradition of the Church and on theological reasoning, we are not here concerned to inquire. Readers who are interested in the controversy will find it thoroughly debated in the French treatise above. The volume contains a discussion carried on between Fr. Chrysostome, O.F.M., and P. Hugon, O.P. Whichever be the side taken by the reader, whether he incline to the opinion defended by the learned Dominican representing the Thomists or to that maintained by the no less scholarly Franciscan defending the Scotists, he will have no doubt as to Fr. Chrysostome's being an able champion of the Subtle Doctor. While his presentation of the controversy seems to be fair and objective, there can be no question that the cause of Scotism has in him a powerful as well as a skilled proponent. His arguments are inherently strong, adroitly marshalled and presented in a dialectic form and

with distinctness and a literary grace that puts them to the very best advantage.

In the English volume above, the question, *Cur Deus Homo*? is lifted above the lines of controversy. Fr. Walker, the present reader need not be told, moves at ease in the serene heights of speculation, whether they rise from the plane of philosophy or of theology. He looks for the motive of the Incarnation on neither side of the venerable controversy. Indeed he makes no mention at all of the divergent schools, but seeks a solution of the question in principles that are common to both.

The Incarnation is the completion of the Creation. Although the former is the *magnum mysterium fidei* and the latter is knowable and investigateable by natural reason (conjoining the two sources of information, divine revelation and the natural order, faith and reason), we are able to infer by theological deduction (1) that the Triune Deity in whom the Word is the infinite, intrinsic, intellectual expression, manifests Itself by the same Word extrinsically, though finitely, in the Creation, especially the intellectual or rational creation, man. *Omnia per Ipsum facta sunt.* (2) The purpose of this outward expression of the Deity is that man may experience God proportionately as God experiences Himself, i. e. by knowledge, and love and joy. (3) The fullest outer expression of the Triune Deity is the Word made Flesh. From these deductions it further follows that God became Man in order that man might become God. Not of course in the pantheistic sense of immersion or identification, but in the sense of intimate experience through the assimilative process of knowledge and the adhesive union through love and fruition; or, to express these abstractions in the more concrete language of the book before us, " God's nature is known directly only to the Three Divine Persons in which it is eternally expressed. That we might share in this knowledge the Second Person became man, manifesting the divine nature in human flesh, divine love in human action, divine justice in the death on the Cross, divine power in the resurrection, wherein lies our hope. This knowledge we have received through the tradition of the corporate Body in which Christ's Spirit dwells; and of its truth have not the faintest shadow of doubt, because the Spirit which witnesseth to our spirit, is the Spirit of God; as Christ is God, by whom this knowledge was first communicated. Hitherto man knew only that somehow God was manifest in the universe. Now he possesses the clue which explains all; may both know why the universe is and why *he* is; and, knowing the purpose of his existence, may realize it in the same Power by which he knows it" (pp. 153-154).

The ideas here adumbrated are developed by Fr. Walker with considerable depth and breadth, with a wealth of illustration and allusion and with fine literary grace and distinction. Although his work is a specifically theological essay, its intellectual and practical values emerge naturally and easily from the unshakable principles of reason as well as faith. Like the *sacra doctrina* whereof St. Thomas discourses in the introductory question of the *Summa*, it *is formaliter speculativa sed eminenter practica*. A book for the educated laity, the priest and the seminarian will find it most serviceable; intellectually stimulative and spiritually nutritious.

**CHRISTIANISME ET NEO-PLATONISME DANS LA FORMATION DE SAINT AUGUSTIN. Par Charles Boyer, Docteur ès Lettres. Paris, Gabriel Beauchesne. 1920. Pp. 233.**

**L'IDEE DE VERITE DANS LA PHILOSOPHIE DE SAINT AUGUSTIN. Par Charles Boyer. Paris, Gabriel Beauchesne. 1920. Pp. 272.**

In view of the columnar position occupied by St. Augustine in the structure of Catholic Theology both speculative and practical it was to be expected that efforts would be made by rationalists to weaken in some way or other the strength of so great a pillar of the Church. An attack has rather recently been directed against the history of the conversion of St. Augustine. Up to about thirty years ago the autobiography contained in the *Confessions* was accepted with practical unanimity. In the meantime a number of works have appeared with the object of proving that the conversion therein described was not to Christianity but to Neo-Platonism. It was only subsequent to the scene in the garden so vividly depicted by St. Augustine, and after his retreat at Cassiciacum, after indeed his baptism, that the son of St. Monica yielded his intellect to Catholic teaching. Up to that moment he was under the spell of Neo-Platonism. During his retreat at the farm he was not yet a Christian; had not yet broken with the scepticism of the Academy; gradually he became a disciple of Plotinus. Later on at Rome he submitted irrevocably to Christian influences; though even then his conversion was questionably complete; if indeed it ever became complete at all. With various arguments and divers methods several writers in France and Germany have endeavored to make good these charges.

The purpose of the first of the two books under review is to examine these opinions, their sources and motives. This has demanded a very thorough study of the *Confessions*, the *Dialogues*, i. e. (1) *Contra Academicos*, (2) *De Beata Vita*, (3) *De Ordine*, and (4) the *Soliloquies*. Besides those Dialogues, which Augustine

wrote during his stay at Cassiciacum, four letters were written by the Saint from the same retreat: one to Hermogenianus, another to Zenobius, and two to Nebridius. Having fixed the sources whence light on the conversion of Augustine is to be derived, Dr. Boyer reviews the life of the author of the *Confessions,* paying minutest attention to the development of his religious impressions, noting the degree of their depth, their variations, their progress, their culmination in Catholic truth and life. Step by step he follows the *Confessions,* drawing upon the auxiliary sources; and when the latter, especially the *Dialogues,* seem contradictory to the former, the conflict is thoroughly examined, and if found to persist, the relative date of the sources is shown to prove, if not a resolution of the difficulty, at least no impugnment of the *Confessions.* On the contrary, as Dr. Boyer finds, the revelations of his soul which Augustine makes in the *Dialogues,* when rightly and fully understood, confirm and explain those which he had already made in the *Confessions.*

The interpretation of the great Doctor's attitude toward Platonism and Neo-Platonism on the one side and Christianity, i. e. Catholicism, on the other, is based throughout on documentary evidence. To the unprejudiced reader it annuls the theories put forward by the French critics, Gaston Boissier, Prosper Alfaric, and Louis Gourdon; and by the German writers, Friederich Loofs, Hans Becker, and Adolph Harnack. Based, as the vindication is, on a detailed examination of the pertinent Augustinian writings, it is too extended and closely woven to admit of condensation here. Students who are interested in the life of the Saint will get from these works fresh insight into the mind and soul of the greatest of the Latin Fathers. The author's thorough understanding of the subject, his profound reverence, and high, though controlled, admiration for Augustine are transfused through a luminous French medium which it is a delight to read.

The book, moreover, provides an excellent introduction to the companion volume above on the *Idea of Truth in the Philosophy of St. Augustine.* The word *Truth,* as the author takes note, recurs on every page of the Saint's writings. Sometimes it is the truth that he desires and seeks; sometimes the truth that he contemplates or shows; again it is the truth that he prays for and consults; the truth that enlightens, that speaks to him through thousand-voiced creatures; the truth he hopes for in the future in the life of beatitude. Truth, therefore, must have been, as it were, a fundamental inspiration which in a mind like that of Augustine could have emanated only from the very heart of his philosophy. It is Dr. Boyer's aim in the volume above to penetrate to that centre and to bring to light the precise meaning of truth as Augustine conceived it. The

effort is all the more worth while in view of the fact that Augustine himself in his life-long passion for truth and especially in his ardent search for truth passed through all the experiences of doubt and the scepticism, made so popular in his day through the New Academy, until he arrived at certainty in Christianity. The study of the experiences of so great a mind cannot but be illuminating and inspiring, particularly at the present time when the meaning of truth has in the smoke and turmoil of battle between the manifold forces of scepticism become no less obscured than it was in the fourth century when Augustine penned his *Contra Academicos libri tres.* And again the more so since the idea of truth being central in the philosophy of St. Augustine radiates its light on many another subject besides that of certainty. The existence and nature of God, the problems of creation and providence, the explanation of human knowledge, the study of the soul, the theory of morality, in a word, the whole Augustinian philosophy in its most characteristic aspects, Dr. Boyer shows to be dependent upon this idea of truth.

But truth with Augustine as with the Scholastics and modern philosophers has various meanings. Four of these meanings are designated in the text before us. 1. First is the general, obvious meaning from which spring all the rest: truth, the affirmation of what is: "*Sed cui saltem illud manifestum est falsitatem esse, qua id putatur esse quod non est, intelligit eam esse veritatem, quae ostendit id quod est.*" Such a truth is, for example, two and two make four—the truth of a propostion. 2. Looking at all reality as a self-affirmation, a thing will be true if it deserves the name whereby it is called; if it answer to its proper idea. Truth is thus the conformity of thing and thought; and may be called ontological, metaphysical. 3. The Word of God is the Truth in the sense just mentioned. Fundamentally this does not distinguish the Son from the Father. If the Father, however, be considered as the principle of the Son and the Son as the image of the Father, the Son, being the expression of the Father, will be the Truth, since it expresses the Father just as He is, one being with Him. 4. In the realm of the finite, truth is the resemblance of a being to the prime reality. And the degree of similarity thereto will be its degree of its reality. "*In quantum similia — in tantum sunt!*", "*Verum mihi videtur esse id quod est*", or, as St. Thomas expresses it: *maxime vera sunt maxime entia.* The resemblance of course is distant and faint, even though none the less real. Hence finite things are said to have, rather than to be, truth: "*Nam nemo considerans non hoc inveniet, falsum appellari in rebus ipsis quas sentimus quod esse aliquid tendit et non est.*" A number of other definitions or rather descriptions of truth are to be met with in St. Augustine's writings. They are, however,

without much difficulty reducible to the foregoing. Identifying, therefore, the True with the Real, with the latter seen by a mind, God's or man's, under a relation to an idea representative or effective, Dr. Boyer bases on this teaching of St. Augustine the plan of the present study: 1. The attitude of the human mind in respect to the attainment of truth. Against the Sceptical Academicians Augustine maintains that reason is capable of attaining truth with certitude and not only with more or less probability. 2. Truth is subsistent reality. Truth is God. And in God Truth subsists as the Word. These ideas and their application to the divine perfections, immutability and the others, are developed in the second place. 3. Truth is creative. Occasion is given here to draw out the Saint's doctrine on creation, conservation, providence, and the distinction of God from the world. 4. Truth is illuminative. The relation of the human intellect to God as the source of intellectual light and the various aspects of its vision of God are here explained. 5. Lastly, truth is beatific. The truth as the sovereign good, the supreme object of man's perfection and bliss; the degrees and methods whereby the mind ascends and attains to the supreme Truth, through purification, faith, grace, love, virtue, are set forth in the light of Augustine's teachings.

One who is acquainted with St. Augustine only through extracts or selections from his voluminous writings, or by occasional dippings here and there into the ten mighty folios into which they have been collected, is not likely to be drawn to further study. He finds no end of obscurities in a style which seems strangely involved and artificial. Indeed what appear to be manifest contradictions often confront him. It is only by perusing a work like the one at hand that the student is led to discern a real philosophy in those voluminous writings. The central and unifying idea is the one unfolded in the present volume. The mind of Augustine was essentially synthetic. Like Plato with whom he had so much in common, and like Plotinus with whose contemplative attitude his own was akin, he saw all things in the One, and deduced all things from the One. But unlike the Platonic vision and the Neo-Platonic deduction, St. Augustine's intellectual processes were uplifted, broadened, deepened by the teachings of faith. Not that he merged reason with faith. He explicitly distinguishes between the two sources and instruments of truth. But that faith was to him an assurance and a safeguard of reason.

Taking these two volumes together we have what might be called "a science of St. Augustine"—using the word with due recognition of the Aristotelian teaching that "science is of the universal, not of the individual". In the first volume we find an *analysis* of

the processes that went to form his mind, his soul—*the formation of St. Augustine.* In the other volume we get a *synthetic* view of his mind from the supreme Idea of Truth, the central thought and principle of his intellectual and spiritual vision. Analysis and synthesis in this as in every other case engender perfect science. The service of the two works is enhanced by their material make-up and apparatus. Both are well provided with analytical contents' tables, indices, graphic schemata, and adequate bibliographies.

**THE WORK OF THE BOLLANDISTS THROUGH THREE CENTURIES, 1615-1915. By Hippolyte Delehaye, S.J. From the Original French. Princeton University Press: Princeton (London: Humphrey Milford. —Oxford University Press). 1922. Pp. 269.**

Readers of the REVIEW are familiar with the admirable work done by the Bollandist Father Delehaye, his frank critical aggressiveness paired with a deeply religious reverence for the testimony of antiquity and for the higher interests involved in an unbiased inquiry into historical truth. In the midst of the European war occurred the tercentenary of the publication of the *Vitae Patrum* of Rosweyde, which marked the beginning of that monumental enterprise known as the *Acta Sanctorum* to which Papebroche, who died in 1714 (that is, a century later) gave definite shape. The *Études* (Paris) recorded in 1919 the fact of the foundation by a series of articles reviewing the history of the labors and achievements of the Fathers of the Society from the beginning to the year 1915; and the present volume is practically a translation of those papers. The version is excellently done both as to accuracy and readableness, and students of history and especially of hagiography will be grateful to the Princeton University for making the work accessible to English and American readers. To the clergy in general it must be a matter of pride, as well as of wholesome information in matters pertaining to their sacred profession, to have a manual which gives a summary of the constructive and at the same time critical enterprise that serves as the foundation for so much Catholic history and life in illustration of the Church's holiness, unity and consistency.

The Contents of the volume give a complete notion of the manner of exposition, which opens by outlining the scope of the Bollandists' work, the character of the founders, the sources whence they drew and draw their material, the manner and process of collaboration, and the incidental difficulties and obstructions, interruptions and reorganization efforts. These things are of historical value and also point a moral in the steadfast devotion, unity of purpose, and splendid qualities of the organizing forces of the Society of Jesus, which has

sustained the work. An exhaustive account is given of the Bibliography, the *Analecta Bollandiana,* and the *Subsidia Hagiographica,* including the Pseudo-Bollandist Publications, which the final chapter of the volume notes as cautionary signals not to be confounded with the actual Bollandist work. May the enterprise prosper to its grand conclusion! There are still to be published many volumes covering the hagiography of the last two months, November and December, of the calendar year.

**PHILOSOPHIA SCHOLASTICA AD MENTEM SANCTI THOMAE. Auctore R. P. Seb. Uccello, S.S.S. In Collegio Tolosano (Hispaniae) quondam Professore. Tomus I—Logica, Ontologia, Cosmologia; 1921; pp. xx—411. Tomus II—Psychologia, Theodicea, Ethica, Phil. Epitome Historica ac Lexicon Scholasticorum Verborum Josephi Zamae Mellinii. 1922; pp. 459. Augustae Taurinorum—P. Marietti.**

Fr. Hickey's *Summula Philosophiae Scholasticae* has probably come to stay as the leading text book of philosophy in ecclesiastical seminaries amongst English-speaking peoples. The author's smooth and simple Latinity, together with the copious quotations from English authorities, has won for his manual ubiquitous favor with both professors and students. An unequivocal sign of this is the fact that within a few years the work has reached its fifth edition. Its practically assured position as the standard text book will not, of course, exclude collateral reference or supplementary treatises, much less the use of other manuals by seminaries wherein English does not prevail.

Amongst the many such books well meriting attention is the one introduced above. The work is conceived and developed "ad mentem Sancti Thomae". In accord with this spirit the first volume opens with the *motu proprio* "Doctoris Angelici" of Pius X on the promotion of Thomistic studies in Catholic schools. Induced by the papal document, a number of professors in the Italian seminaries formulated a list of theses which they considered representative of the mind of St. Thomas. The list was submitted to the Sacred Congregation of Studies and by the latter to Pius X, and was approved as essentially Thomistic. The elenchus, consisting of twenty-four theses, introduces the present text-book.

As regards its substance, the work of course differs little from the other scholastic manuals. The author has consulted brevity throughout. There is no superfluous proposition and probably no redundant term. Nevertheless the exposition is singularly happy and solid and within its limits thorough. Questions of actuality receive proportional attention. The epitome of the history of philosophy contained

in the second volume, though very brief, is serviceable. Of even greater value is the appended lexicon of Scholastic terms.

The author's Latinity is superior and yet unmistakably translucent. Like that of the Master. Old eyes may wish that the bookmakers had used larger type and heavier paper. Young sight will perhaps disregard such trifles or will welcome them as a diminishing weight in the balance of cost.

**A CHRISTIAN'S APPRECIATION OF OTHER FAITHS. A Study of the Best in the World's Greatest Religions. By the Rev. Gilbert Reid, D.D., Director-in-Chief of the International Institute of China. Chicago and London: The Open Court Publishing Co. 1921.**

There can be no compromise between truth and error. This fact is made the apology, as it is the chief cause, of the bitter antagonism of the representatives of positive religious faiths. Yet conviction, which is in religious matters almost the same as sincerity, is not the criterion of truth. Hence truth and error in doctrine may exist side by side with that true charity which condones, listens, bears with, learns and instructs with all patience, so that error may be — not tolerated as approved — but translated into faith by charity (Gal. 5:6). It may be safely accepted as an axiom that truth or faith which worketh by charity is sure to triumph in competition with error. Hence the complaints which sometimes burden the appeals of Catholic truth by the proselyting efforts of sectarian propagandists who are supported by large subsidies in money, lose much of their force in the eyes of people who reflect that Christ and the Apostles made no such stipulations with missionary success; they simply labored in all charity, remembering the injunction that "if you bite and devour one another, take heed that you be not consumed one of another" (Gal. 5:14). No doubt "Protestantism", as its very name implies, is a religious attitude of opposition, and, as Dr. Reed states, "if we do not misjudge the facts of American life, there has been more opposition by Protestants toward Roman Catholics than by Roman Catholics toward Protestants" (p. 111). But this is not the attitude of a large proportion of the American Christian to-day, nor of the leaders of the foreign missions abroad, as is shown by the publication of Dr. Reid's volume.

He speaks as one familiar with the conditions of missionary activity in China, with that broad tolerance of spirit which is characteristic of the modern Unitarian, albeit he is a Presbyterian minister and accepts the motto of the Harvard University, "Christo et Ecclesiae". He sees in the philanthropic attitude of Americans an appreciative approach to the religious beliefs, opinions, and habits of other per-

sons, peoples, and races; and with that view he points out the great truth that charity, which is the foundation of the Christian faith, is likely to be promoted by an endeavor to see in the aims of our brethren the good rather than the defects and differences. In his special field of observation in the Chinese countries he has had opportunities of studying the religious aspirations of the adherents of Confucianism, of Taoism, of Buddhism, and Islamism on the one hand. He has met the Jew, the Catholic, the Unitarian, and the sceptic. Among each of these religious and doubting professions he has found men and women thoroughly sincere, ready to make sacrifices, and this through convictions based on their creed. He lifts the plane of this attraction to the higher region on which Christ's teaching places them, and thus opens, if not a foundation for unity of belief, at least a safe ground of charity in the dissipation of prejudices. With this aim we profess our whole-hearted sympathy.

In his presentation of the fundamental claims of the Catholic Church as of all other religious beliefs Dr. Reed leaves the impression of being absolutely fair. He seeks to persuade others to be equally so; and herein lies the value of his book. It gives us an idea of what other people think and feel in matters of religion, the one great concern of life. If we are convinced of the absolute truth of our faith, it behooves us to exhibit that belief in the first place by assuming that our brother is likewise in good faith, sincere. It is our part to attract, not to hate or calumniate. The Apostle of the Gentiles instructs Titus to admonish the heretic, repeatedly: "After the second admonition avoid . . . knowing that he is subverted and sinneth, being condemned by his own judgment" (Tit. 3: 11). It is only the malicious whom he is to avoid or condemn—"lying teachers who shall bring in such sects of perdition and deny the Lord who bought them" (2 Pet. 2: 1). We recently had a conversation with a Mussulman converted to Christianity. His complaint against the Christian missionaries, Catholic and Protestant, was that they preached their doctrines without regard to the sincere and ingrained traditions of the natives. The present volume, which aims at effecting practical unity of purpose among the missionaries who bear the Christian message abroad, will prove of service to many of the Catholic clergy, by bringing before them the attitude of strangers, which hinders their acceptance of Catholic doctrine and practice. It will help them to realize that converts are made not so often by argument as by example of charitable living, since the law is fulfilled in one word: "Thou shalt love thy neighbor as thyself".

**A SHORT HISTORY OF THE IRISH PEOPLE. From the Earliest Times to 1920. By Mary Hayden, M.A., Professor of Modern Irish History, National University of Ireland, and George A. Moonan, Special Lecturer on History, Leinster College. With specially designed maps. New York: Longmans, Green and Co. 1921. Pp. 580.**

*A Short History of Ireland* would not fall within the scope of an ecclesiastical reviewer's work, if it were not that the history of the Irish people is in very large part the history of founders, legislators, and rulers who were churchmen and saints. Though there are traditions about the "Cin of Drom Sneachta", the "Book of Aicill", and other early chronicles before St. Patrick's coming to the island, the "Book of Rights" by St. Benignus, successor to the great Apostle of Ireland, is at once a moral code and the oldest treatise on the political constitution of that country of which any European nation may boast. In the eleventh and twelfth centuries another great saint, Malachy of Armagh, undertakes a reorganization which affects the political life of the nation through the institution of territorial dioceses and the four Provinces of Armagh, Cashel, Tuam, and Dublin. Next we have St. Lawrence O'Toole under whom both church and nation were unified in a way which had long been the ambition of Irish rulers like Turlough O'Connor. At the Synod of Kells the basis of a national Church of Ireland was laid which embraced both Gael and Gall. The Irish monasteries became the wells of art and literature from which a thousand clerical institutes were being fed abroad.

With the Norman invasion Ireland's political unity was being gradually undermined, and although the assumption of religious supremacy by Henry VIII, and the overtures of George Browne as Archbishop of Dublin had little effect on the staunch orthodoxy of the Irish chiefs, they fostered the spirit of disintegration among the clans. The Penal days that followed were the days of Catholic martyrdom out of which rose the "Catholic Union" and the struggles for Emancipation down to the eve of the declaration of Irish Independence which found realization in the establishment of the Irish Free State. All through these phases there runs the distinctly religious character of the aspirations of a people devoted to their priests and bishops, however much these might for the nonce differ in policy.

This entirely religious consciousness has shaped the destinies of the Irish people, and it marks the national history. The work in which that history is told is not a series of records of successive events, but the story of the movement of living forces that make for high national ideals through moral rather than industrial, commer-

cial, or political motives. As the preface has it, "The study of our history is regarded as one of *dynamics* and not of *statics*".

For the rest, the matter is presented in a concise and didactic form. It is a class book with definite dates, groupings of events in their correlation and mutual bearing. Contemporary history is used to help the proper understanding of this correlation. At the end of each chapter is a chronological summary. Particular stress is laid on defining the qualities of Irish sources in the literature of history. The book is sure to help materially the training of the Irish youth to that conscious realization of responsible citizenship based on religious faith which has ever been the glory of the Irish nation and the secret of her enduring unity and strength through centuries of adverse elements.

**AN ENCYCLOPEDIA OF RELIGIONS. By Maurice A. Canney. London: George Routledge and Sons. (New York: E. P. Dutton and Co.) 1921. Pp. 397.**

Priests who seek information on religious topics outside those treated in distinctly Catholic books of reference, will find this moderately-sized volume of value. It is less bulky and of course less extensive and complete in its presentation of subjects than Dr. Hastings's *Encyclopedia of Religion and Ethics;* but it serves practical purposes of reference by its succinct statements of historical fact and organization. In its doctrinal definitions it maintains an objective attitude, but nearly always, in Catholic matters, with a reference to Anglican authorities, although the *Catholic Dictionary* is also cited. One could easily pick flaws with statements on subjects such as "Holy Communion", "Transubstantiation", and the like, or with the absence of Catholic topics of common and recognized interest; but the clerical reader to whom we address this notice needs no such information from a non-Catholic source. What he might want to know is what "Religions" outside the old historic Church teach; and that kind of information he will find here in brief and acceptable form.

# Literary Chat.

Tradition has connected the Malachian Prophecies with the arms and mottoes of the Sovereign Pontiffs. But the "Fides Intrepida" mentioned in the series of the Celtic seer as corresponding to the escutcheon of Pope Pius XI does not appear. Indeed it is not customary for the Pope to carry a motto with the coat of arms that indicates his sovereignty, even if his prior rank as bishop or noble bore a devise indicative of the origin of his family or the principle that governed his life and policy. The present Pope, before his election, and as Cardinal Archbishop of Milan, had the motto "Raptim Transitus", a classical formula which at once expresses the significance of his family name "Ratti" (*raptim*, meaning swiftly, rapidly) and his philosophy as a Christian pilgrim who views all earthly things as transitory. "The Lord rideth upon a swift cloud" (Isa. 19:1). The blazonry without a motto (though the latter is sometimes added, as was "Lumen in coelo" in the case of Pope Leo XIII) in the present Pontiff's arms shows an eagle in an upper field of gold. The eagle is the symbol of intrepidity and lofty approach to the sun of truth. The golden field in which it appears is itself the symbol of truth. The Prophet Jeremias speaks of the eagle as bringing about the overthrow of Moab, the proud race that opposed the children of Israel—"Haec dicit Dominus: Ecce quasi aquila volabit et extendet alas suas ad Moab" (Jerem. 48:40). The lower field contains the symbol of the "Mons pietatis", an institution which at one time counteracted the abuses of usury and became the sign of the Milanese Medici family. It suggests the passing of the Pontiff to Rome from the see of St. Charles Borromeo, whose mother was of the Medici family. This symbol was part of the cardinalitial arms of the Saint before he assumed the additional "Crowned Humilitas" as Archbishop of Milan.

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Of the various editions of the new *Missal*, the volume of small quarto size just issued by Frederick Pustet and Co. is likely to prove most popular. It is best suited for small churches and chapels where the celebrant and his boy server have to handle the book without a master of ceremonies. The edition contains, of course, all the improvements of the large missals issued by the same firm. The masses for the feasts of the Holy Family, of St. Gabriel, St. Irenaeus Ep. et M., and St. Raphael, extended to the entire Church by decree of 26 October, 1921, are found in the Appendix as heretofore. A convenient *Tabula Orationum pro diversitate temporum* in the Proper *de Tempore* and another for the Proprium Sanctorum, with apposite indications when they are taken from the Common, are given.

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B. Herder Book Company publishes Mgr. R. H. Benson's *Lourdes* which appeared originally in the *Ave Maria* and was edited with additional notes in 1914.

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From the Herder house in Germany we receive a new life of St. Boniface, *Der heilige Bonifatius, Apostel der Deutschen*, by the versatile Father Johann Joseph Laux, of the Congregation of the Holy Ghost, better known to our readers under the pen-name "George Metlake" The new biography is the result of studies in the recently edited correspondence, *S. Bonifacii et Lulli Epistolae*, by M. Tangl, which not only adds to the English Correspondence of St. Boniface printed in the *King's Classics* (London, 1911), but interprets the *Vita Bonifatii* of Willibald. We have already given in the ECCLESIASTICAL REVIEW some of the original studies by Fr. Laux incorporated in this new biography and trust an English translation of the volume may be undertaken as a valuable addition to the hagiography of England as well as of Germany.

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The Society for Promoting Christian Knowledge (The Macmillan Co., New York) is doing solidly important work for the restoration or recognition of Christian ideals in circles

where the study of Catholic sources and traditions is commonly excluded by a fixed prejudice against "the Roman Church". Among the latest translations of Greek Texts in the "Christian Literature" Series we have the *Philosophumena* or the Refutation of all Heresies, formerly attributed to Origen, but now ascribed by common consent to Hippolytus, Bishop and Martyr (A. D. 220). The first volume contains the teachings of the natural Philosophers, the Ethicists, and the Dialecticians. The second part discusses the tenets and practices of the Magicians and Heretics.

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The translation of the *Philosophumena* is made by F. Legge, F.S.A., from the text of Cruice, with an Introduction detailing the find at Athos, in 1840, of greatly valuable additions to the edition published by Fabricius in 1701. From Mynas's discovery it became evident that Origen, who had been held to be the author of the *Philosophumena*, could not have written the parts which indicated that the writer was a bishop. The question was discussed as one of historical importance in establishing a claim against the recognition of the Roman Primacy in the third century, and the objection was answered by Monsignor Duchesne in his *Histoire Ancienne de l'Eglise*, who declared the evidence in favor of Hippolytus as convincing and assumed the reconciliation of the Martyr Bishop under Maximin. In this he is supported by the learned Benedictine Chapman.

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Of immediate interest to the student of Irish history is *The Latin and Irish Lives of Ciaran*, published also by the Society for Promoting Christian Knowledge. The translator and editor, R. A. Stewart Macalister, does not confine his work to giving merely an English version of the Latin and Gaelic Lives with an introduction, usual in such editions, which acquaints us with the critical foundation for accepting St. Kieran's birth in 515 and subsequent history, but he adds valuable historical and critical annotations covering fully one-half of he volume. If we remember that St. Ciaran of Clonmacnois is, next to St. Brigit of Kildare, the earliest and most influential native apostle in the Irish Church, since St. Patrick was a foreigner and Colum Cille labored mostly outside Ireland, we can appreciate this excellent study in Irish ecclesiastical history.

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Those who have read *God's Fairy Tales* and *Mystics All* by Enid Dennis have in store for them a literary treat no less delightful in her latest collection of short stories, *Once upon Eternity*. If a title is intended to win readers, we fear Miss Dennis has not chosen wisely. "*Once upon a time*", however ancient an introductory expletive with story-tellers, still holds something of the spell of expectancy. But the exchange of the blithe reminiscence for the certain fulfilment is not likely to intensify interest. However this may be, the solemn alteration in the phrase *does* indicate the abiding value of the moral which, without being obtruded, is obvious in these tales. They one and all make it plain that the spiritual and the supernatural intermingle with the material facts and the natural course of our human lives. Herein lies their enduring power. But besides this they possess a unique charm, a winsomeness that is quite their own. With due reverence Miss Dennis credits God with a sense of humor, a geniality, one might say a mirthfulness, which He generously shares with the *coelicolae* and their wayfaring brethren. There are few if any writers whose discernment of the supernatural in the natural is so sure and who are at the same time able to give so unhackneyed an expression to their intuition, as the writer of *Mystics All*. To say that *Once upon Eternity* reflects an equal power and charm is to give the latter work high and well-merited praise.

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Students of philosophy will be interested in a brochure entitled *Etude de la Connaissance sensible des objets exterieurs*, by Dr. Lemaire, Professor in the Mechlin Seminary. It embodies the development of material contributed by the author to the *Revue Neo-Scholastique* (1920). Its aim is to harmonize the objectivity of our knowledge of the external world

with the conclusions established by Psychology and Physiology. A disciple and associate of Cardinal Mercier during the latter's career at Louvain, Professor Lemaire manifests a like sense and power of conciliation between the venerable truths of philosophy and the inductions of empirical science. The brochure (pp. 60) is published at Liège by La Société Industrielle d'Arts et Métiers.

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The First Annual Report of the Parish Schools of the Diocese of Harrisburg for the last scholastic year contains, besides some interesting and encouraging information relating to statistics, a highly valuable feature in the summary of the school laws of Pennsylvania applicable to parish schools, and therefore of special interest to priest and teachers. It were a good thing if in one or other of the Diocesan School Reports within the limits of the individual United States a similar summary of the school laws pertaining to respective Commonwealths were given. The advantage of having the laws within easy reach is obvious.

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From the Paulist Press, New York, we are getting a line of pamphlets that for timeliness of subject, felicity of exposition, and presentableness of material make-up are deserving of the highest praise. Priests themselves will profit by reading these brief tracts and they will be helping their priestly cause by spreading them widely amongst their people. The small price at which these neat little booklets are issued makes this propaganda easy.

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Foremost among them is *Socialism and Democracy,* by Father Cuthbert, O.S.F.C. The writer shows very clearly that the recent tendencies toward equalizing the present iniquitous distribution of wealth are being differentiated between Socialism outright and the non-Socialist and Democratic movement. "Socialism is not merely an economic theory; it is a form of State worship, a State religion. For that reason it is essentially opposed in character and tendency to the ideal of a free democracy such as is the main inspiration of social, economic, and political reform amongst the mass of the people in English-speaking countries" (p. 16).

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Another of these booklets is entitled *The American Spirit,* by Mr. George M. Shuster. It is a brightly written paper on some dominant traits that manifest themselves in our literature, traits that show how far American ideals have drifted, happily and unhappily, from those that came over with the Pilgrims on the *Mayflower.*

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Cardinal O'Connell's timely Pastoral on *Religious Ideals in Industrial Relations* is published in the same series. Likewise, Fr. Bertrand Conway's paper, *Why Priests do not Marry.*

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*Christ's Last Agony* is the title of a small brochure by Father Henry O'Keeffe containing meditative sermons suitable for both public and private devotions. The devotion of the Three Hours has become very general in cities and larger towns. The meditations outlined by Father O'Keeffe will be found serviceable by priests whose multiplied duties during Holy Week leave little time for personal reflexion. The pamphlet belongs to the well-known series issued by the Paulist Press. To the same series belongs *Projects of Christian Union,* by J. W. Poynter—a reprint of a thoughtful paper from the *Contemporary Review,* December, 1921; also *Is the Catholic Church an Enemy to Science?,* by Reginald Lummer, C.P.—a clear exposition of a much-misunderstood subject.

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*The Booster Trip,* described by the Pilot, is a brochure (pp. 49) published by the St. Camillus Circle for the benefit of Catholic Education in the Kentucky Mountains. In it Fr. Ambrose Reger, O.S.B., tells very happily and picturesquely of an automobile excursion which he "piloted" through the mountains from Corbin, where he is pastor, to Covington. The personnel comprised a number of the pupils of St. Camillus's Academy, and the purpose, aside from the zest of roading, was "to boost" the latter institution *en route,* but especially at the terminus.

St. Camillus's is a convent boarding and day school for girls which is doing splendid work amongst the mountaineers and miners of Eastern Kentucky, spreading the faith and breaking down anti-Catholic prejudice in those still benighted fastnesses. Not the least signs of its beneficence are the loyalty of its pupils and the proficiency and efficiency in "boosting" which they manifested during their memorable journey. The close similarity of their eloquence to that of "the Pilot" may lead a critic to attribute not a little to the reportorial *élan* of their leader. Be this as it may, the case is one in which the end justified the means — the end being most praiseworthy and the means proportionately laudable. Seeing what zeal for their cause Protestants are displaying in those regions, Catholics who are able should do some boosting and assist the local boosters of the Corbin Academy.

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"Buy a book a year" is a motto which Fr. Garesché thinks would be a capital advice for Catholics to write above their doorways. "Buy a book a month"—why not a week?—would be still better, both for buyer and seller; it would also solve the problem of circulating Catholic literature concerning which so much is being said and written. "At the present time most Catholic books are bought by priests and sisters, who give some of them away to the laity. This is not as it should be."

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The suggestion is taken from Fr. Garesché's *Life's Lesson*, the latest of those bright little books of which he has issued many. Like its predecessors in the series, the recent volume is replete with precious bits of wisdom that fill the mind with light and the heart with strengthening warmth. The "lessons" are practical and to the point. (New York, Benziger Brothers.)

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Amongst the best books dealing with the history of the Protestant Revolution is the little volume by Fr. Hugh Smyth. It is temperate, just, discriminating, and for the average reader sufficiently comprehensive. On the whole it is the safest book to put in the hands of a non-Catholic inquirer. Fr. Smyth has recently published through the Catholic Extension Press (Chicago) a volume of religious instructions entitled *Testimony to the Truth*. In brief chapters and in a clear, simple, direct style it presents answers to questions frequently asked by inquirers and to which Catholics themselves should have ready replies at command.

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Priests whose sphere of duty lies in agricultural regions will welcome a small pamphlet (pp. 24) entitled *A Program of Catholic Rural Action* by Fr. Edwin O'Hara, LL.D. The booklet embodies a study of religious conditions existing in Lane County, Oregon. The latter district may be taken as fairly typical of the average farming country; so the means and methods of safeguarding and developing the religious life which are suggested by the author will be found *mutatis mutandis* to be applicable in similar localities. Dr. O'Hara writes with first-hand information, from personal experience of things in his territory. He is thoroughly practical and up-to-date. He has visualized his facts and presents them in a form and style that make them inevitably visible and impressive. Copies of the pamphlet may be had by applying to the Rural Life Bureau of the Social Action Department of the N. C. W. C., Eugene, Ore.

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Confessors and spiritual directors who have to guide souls toward the acquisition of the angelic virtue or to restrain them from the contrary vices are helped in their double task by the solidly learned treatise *De Castitate* by Fr. Arthur Vermeersch, S.J. As an adequate review of this treatise has previously been given in these pages, it may suffice to mention here that the book has recently appeared in an enlarged and revised edition from the press of the Gregorian University, Rome.

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P. J. Kenedy & Sons have published a new edition of *Dante: The Central Man of All the World* by Monsignor John T. Slattery, Ph.D. This second edition contains considerable new matter, an exhaustive index, and an

added chapter, "Memorabilia". This chapter consists of an alphabetical list of the better known quotations from the works of the Florentine poet, translated by the Monsignor for this work.

# Books Received

## SCRIPTURAL.

INTRODUCTIONIS IN SACROS UTRIUSQUE TESTAMENTI LIBROS COMPENDIUM. Auctore D. Hildebrando Höpfl, O.S.B., Lectore Exegeseos in Collegio S. Anselmi de Urbe. Vol. III: Introductio Specialis in Libros N. T. Libraria Spithöver, 84 Piazza di Spagna, Roma 6. MCMXXII. Pp. 438.

VERBUM DOMINI. Commentarii de Re Bibica omnibus Sacerdotibus accommodati a Pontificio Instituto Biblico singulis mensibus editi. Vol. I, Fasc. 1-12. *Verbum Domini*, Piazza della Pilotta 35, Roma. Januar.–Decemb., 1921. Pp. 384. Pretium annuae subnotationis, extra Italiam, 20 *francorum.*

THE RELIGION OF THE SCRIPTURES. Papers from the Catholic Bible Congress held at Cambridge, 16-19 July, 1921. Second edition, revised and enlarged. W. Heffner & Sons, Cambridge; B. Herder Book Co., St. Louis. 1922. Pp. 112. Price, $0.75.

L'ÉVANGILE SELON SAINT LUC. 1919. Pp. xix—97. Prix, 1 *fr.* 70 *franco.*

L'ÉVANGILE SELON SAINT MARC. 1919. Pp. xv—57. Prix, 1 *fr.* 20 *franco.*

L'ÉVANGILE SELON SAINT MATHIEU. 1919. Pp. xxi—91. Prix, 1 *fr.* 70 *franco.*

L'ÉVANGILE SELON SAINT JEAN. 1919. Pp. xvi—72. Prix, 1 *fr.* 20 *franco.* Analysé traduit sur le Texte Grec. Par Gabriel Houde, prêtre de la Société de Marie. Imprimerie du Patronage Saint-Pierre; Pierre Téqui, Paris–VI^e^.

## THEOLOGICAL AND DEVOTIONAL.

RELIGION. Second Manual. By Roderick MacEachen, D.D., of the Catholic University of America. With a Preface by the Most Rev. Neil McNeil, D.D., Archbishop of Toronto. (*MacEachen's Course in Religion.*) Macmillan Co., New York. 1922. Pp. xv—413.

THE MAN OF SORROWS. Chapters on the Sacred Passion. By Robert Eaton, Priest of the Birmingham Oratory. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. Pp. 375. Price, $2.25.

THE ASCENT OF CALVARY. By Père Louis Perroy. Authorized translation from the French by Marian Lindsay. With an Introduction by the Most Rev. John J. Glennon, D.D., Archbishop of St. Louis. P. J. Kenedy & Sons, New York. 1922. Pp. xi—336. Price, $1.50.

ST. GREGORY VII, POPE. (Notre Dame Series of Lives of the Saints.) Sands & Co.; B. Herder Book Co., London and St. Louis. Pp. 245. Price, $1.80.

A DREAM OF HEAVEN; AND OTHER DISCOURSES. By the Rev. Robert Kane, S.J. Longmans, Green & Co., New York and London. 1922. Pp. viii—222. Price, $2.00 *net.*

LIVRE DE PIÉTÉ DE L'ENFANCE. Par Fidelis. 48^e^ mille. Bureaux du *Propagateur des Trois "Ave Maria"*, Blois (L.-et-Ch.). 1921. Pp. 214. Prix, *franco:* broché, 0 *fr.* 75; relié, 1 *fr.* 50; relié luxe, 3 *fr.* 50. Supplément de port pour l'étranger.

THE HOME WORLD. Friendly Counsels for Home-Keeping Hearts. By Francis X. Doyle, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 192. Price: paper, $0.25; cloth, $1.25; $1.35 *postpaid.*

DIE GEISTLICHEN UBUNGEN DES HL. IGNATIUS VON LOYOLA. Nach dem spanischen Urtext übertragen, eingeleitet und mit Anmerkungen versehen. Von Alfred Feder, S.J. G. J. Manz, München-Regensburg. 1922. Pp. xi — 188. Preis: Brosch. 12 *M.*; in Orig.-Einband, 18 *M.*

ST. JUSTIN, THE MARTYR. By C. C. Martindale, S.J., M.A. (*Catholic Thought and Thinkers Series.* Edited by C. C. Martindale, S.J., M.A.) P. J. Kenedy & Sons, New York. 1921. Pp. 157. Price, $1.75; $1.85 *postpaid.*

LEBENSERINNERUNGEN DES HL. IGNATIUS VON LOYOLA. Nach dem spanisch-italienischen Urtext übertragen, eingeleitet und mit Anmerkungen versehen. Von Alfred Feder, S.J. Mit einem Titelbild. 1.–3. Tausend. Verlag Josef Kösel & Friedrich Pustet, Regensburg. 1922. Seiten xi—140. Preis: geheftet, 12 *M.*; cart., 16 *M.* 50.

RELIGION. Second Course. By Roderick MacEachen, D.D., of the Catholic University of America. Macmillan Co., New York. 1922. Pp. 102.

MEDITATIONS ON THE PRECIOUS BLOOD. For Every Day of the Month. Adapted from the French of Mgr. La Rocque, Bishop of Germanicopolis. Paulist Press, New York. 1922. Pp. 33.

CHRIST'S LAST AGONY. Meditative Sermons for Public and Private Devotions. By the Rev. Henry E. O'Keeffe, C.S.P. Paulist Press, New York. 1922. Pp. 30.

GRACEFULNESS OR FOLLY. WHICH SHALL IT BE? Preface by the Editor, Dr. C. Bruehl. Joseph Schaefer, New York. 1922. Pp. 27. Price, $0.10; $1.00 a dozen; $7.00 a hundred.

## PHILOSOPHICAL.

A STUDENT'S PHILOSOPHY OF RELIGION. By William Kelley Wright, Ph.D., Assistant Professor of Philosophy in Dartmouth College, U. S. A.; sometime Instructor in Philosophy in Cornell University, U. S. A. Macmillan Co., New York. 1922. Pp. xii—472. Price, $3.75.

GOD—OR GORILLA. How the Monkey Theory of Evolution Exposes its Own Methods, Refutes its Own Principles, Denies its Own Inferences, Disproves its Own Case. By Alfred Watterson McCann, author of *Starving America, The Failure of the Callory in Medicine, This Famishing World, The Science of Eating,* etc. Devin-Adair Co., New York. 1922. Pp. xv—340. Price, $3.00; $3.15 *postpaid.*

THE TRAGIC SENSE OF LIFE IN MEN AND IN PEOPLES. By Miguel de Unamuno. Translated by J. E. Crawford Flitch, M.A. (Cantab.). With an Introductory Essay by Salvador de Madariaga. Macmillan & Co., Ltd., St. Martin's Street, London. 1921. Pp. xxxv—332. Price, 17/— *net.*

A FAITH THAT ENQUIRES. The Gifford Lectures, delivered in the University of Glasgow in the years 1920 and 1921. By Sir Henry Jones. Macmillan Co., New York. 1922. Pp. x—278. Price, $2.00.

BHUDDIST LEGENDS. Translated from the Original Pali Text of the Dhammapada Commentary. By Eugene Watson Burlingame. (Vols. 28. 29 and 30 of *Harvard Oriental Series.*) Harvard University Press, Cambridge. 1921. Price, $15.00.

PROPERTY, ITS DUTIES AND RIGHTS. Historically, Philosophically and Religiously Regarded. Essays by Various Writers. With an Introduction by the Bishop of Oxford. New edition, with an added Essay. Macmillan Co., New York. 1922. Pp. xxiv—243. Price, $2.00.

ERASMUS OF ROTTERDAM. By Maurice Wilkinson. (*Catholic Thought and Thinkers Series.* Edited by C. C. Martindale, S.J., M.A.) P. J. Kenedy & Sons, New York. 1921. Pp. 144. Price, $1.75; $1.85 *postpaid.*

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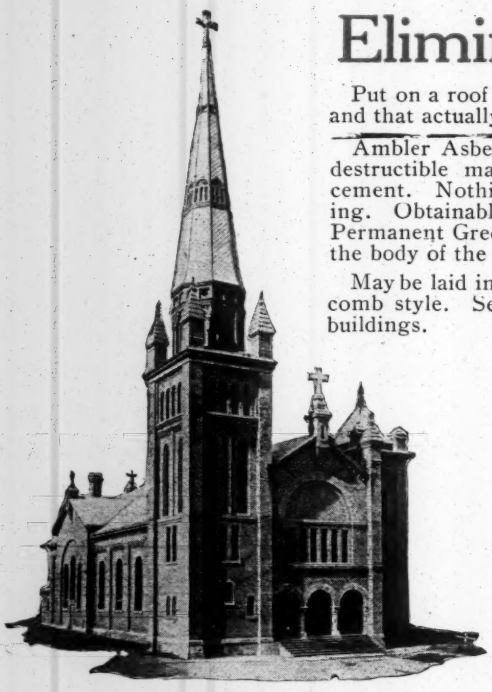

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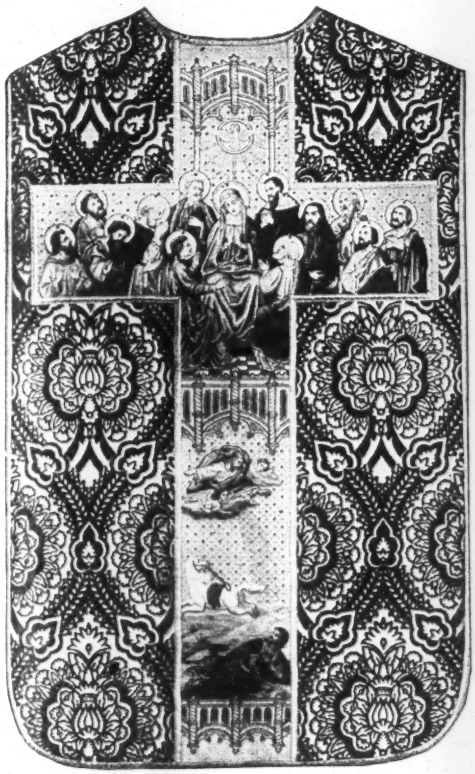

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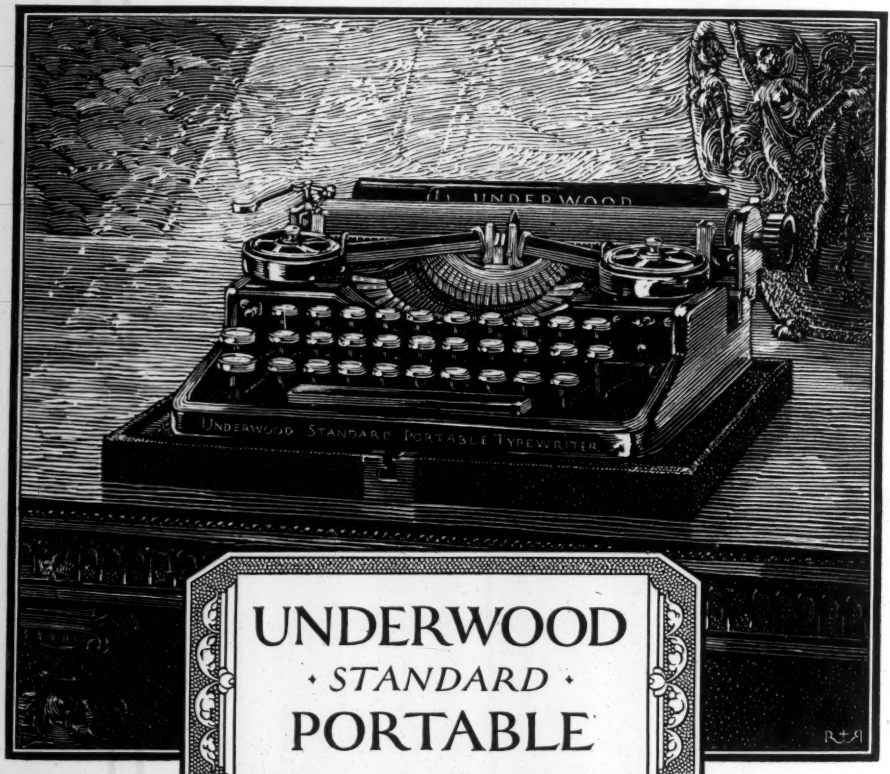


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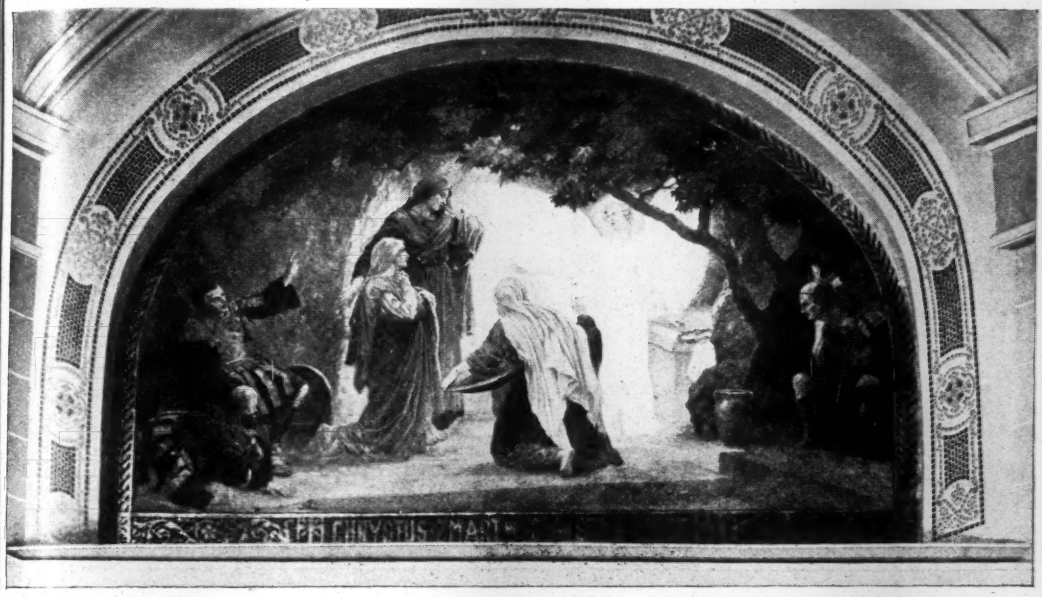

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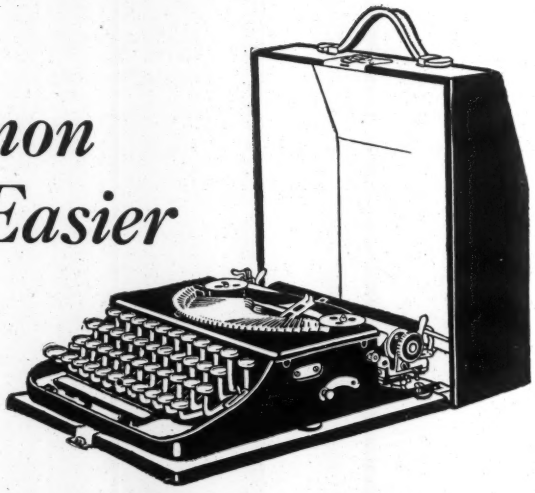

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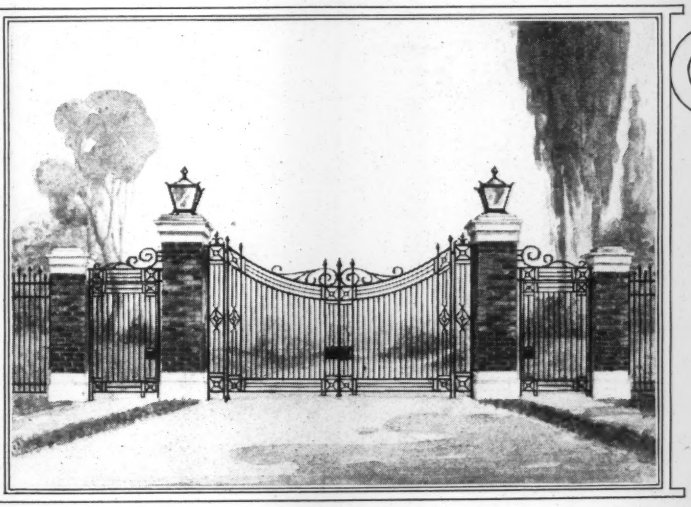

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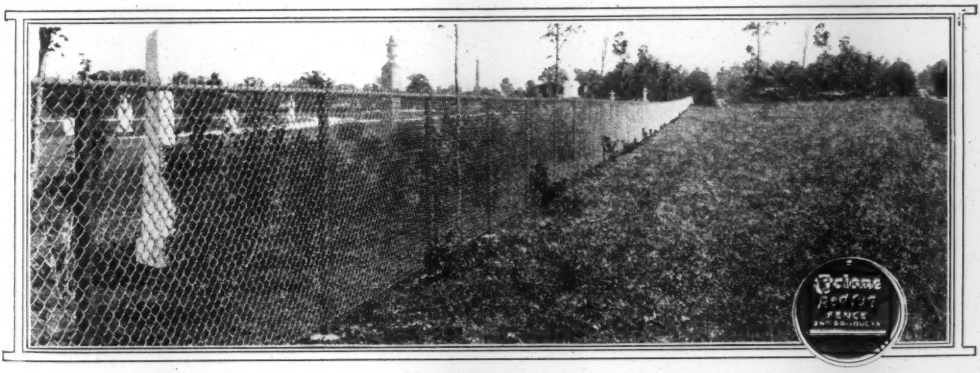


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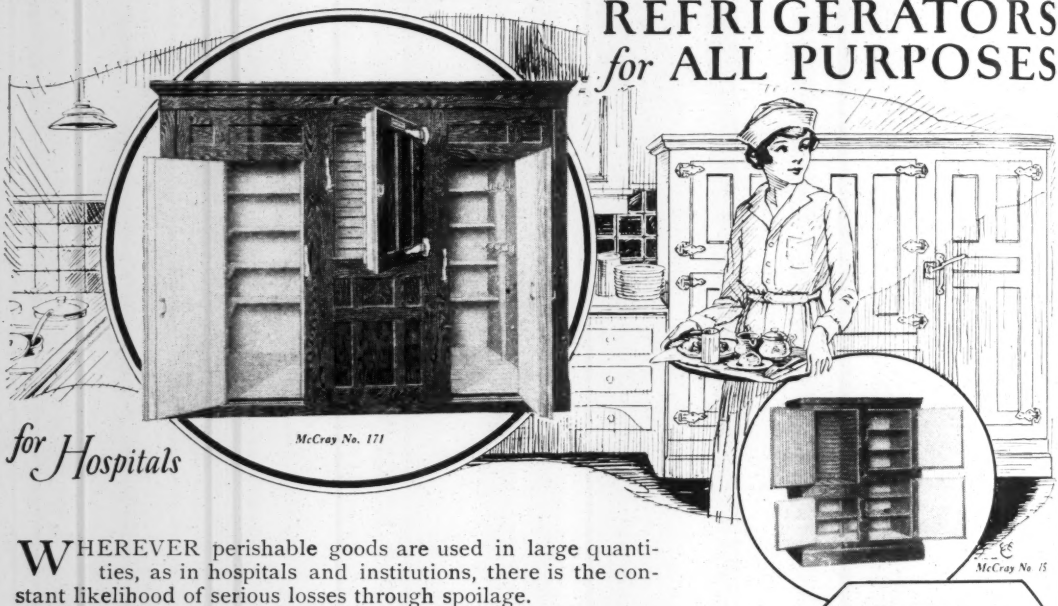

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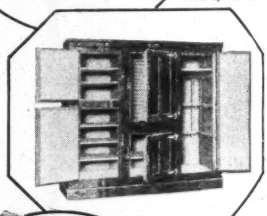

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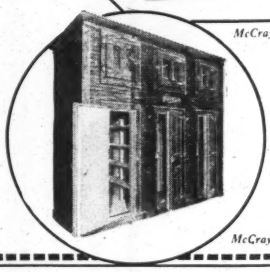

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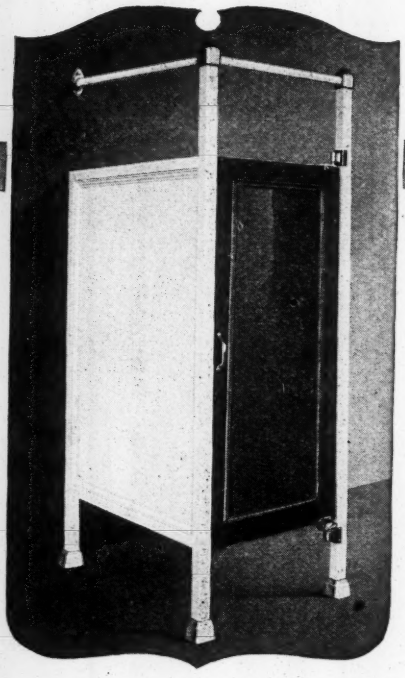

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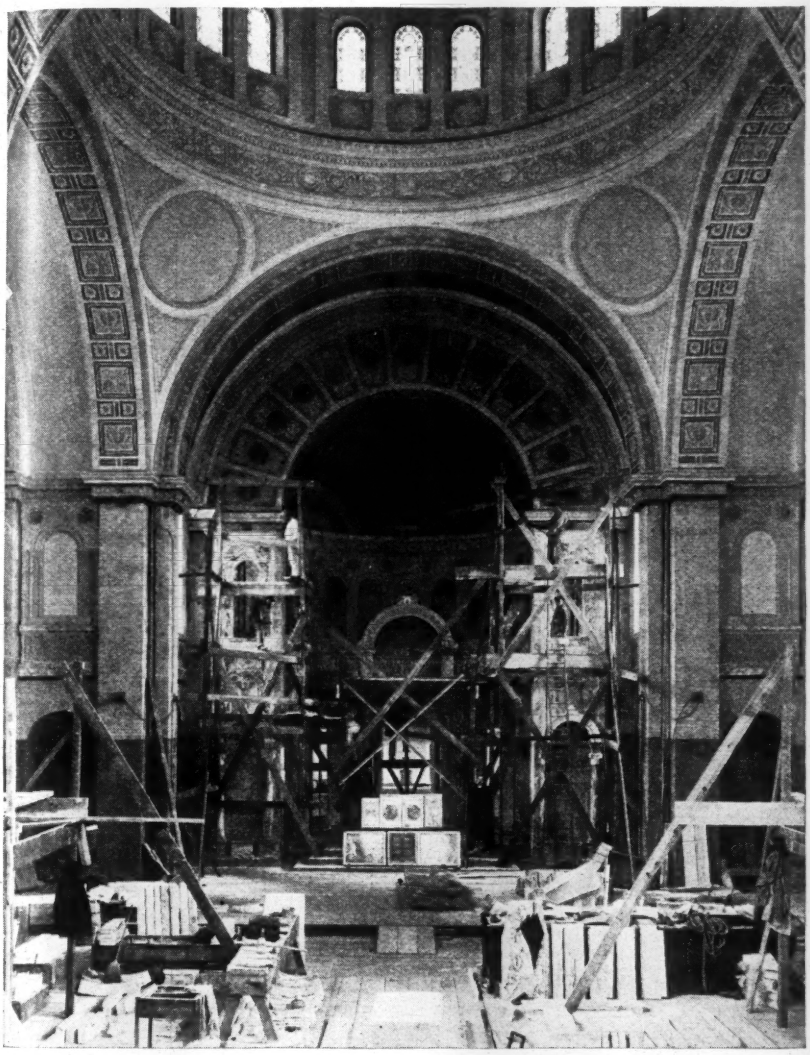

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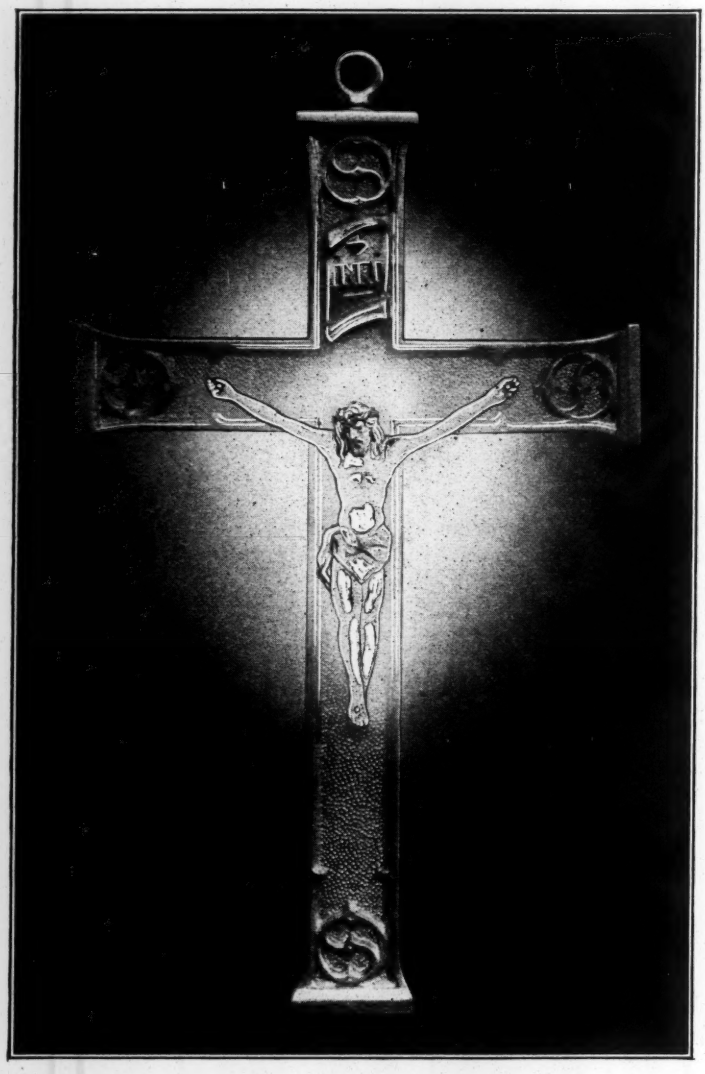


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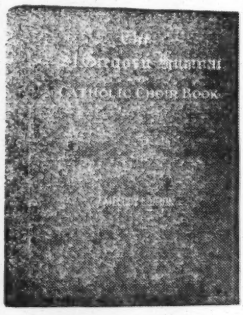

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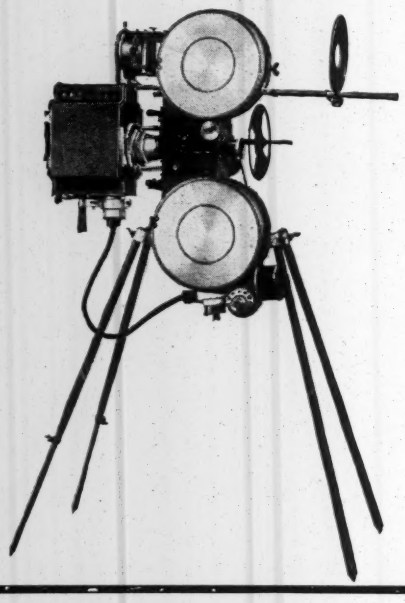

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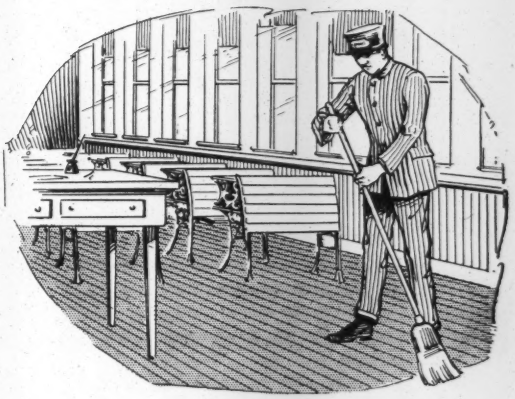

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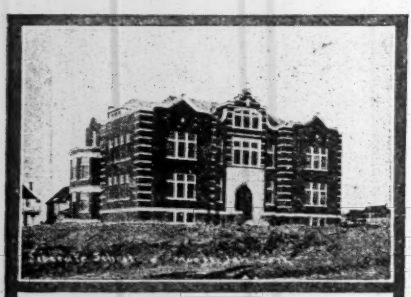

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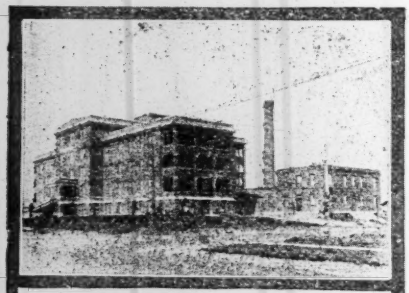

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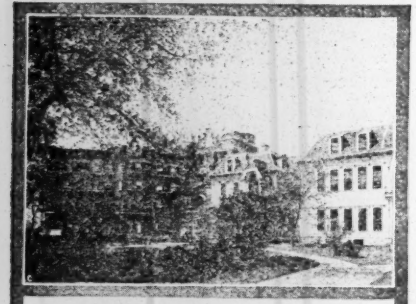

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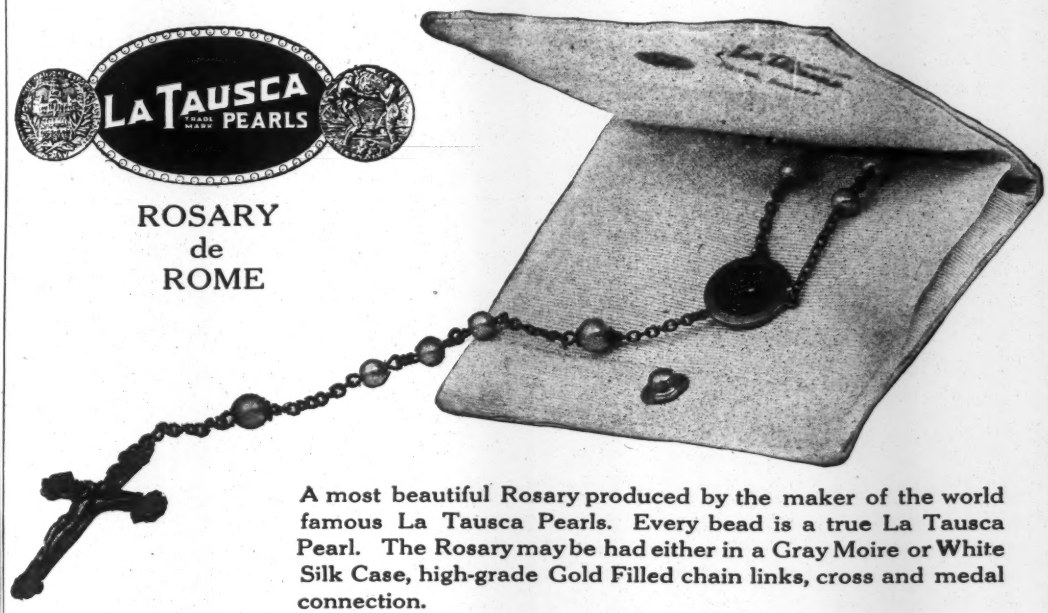

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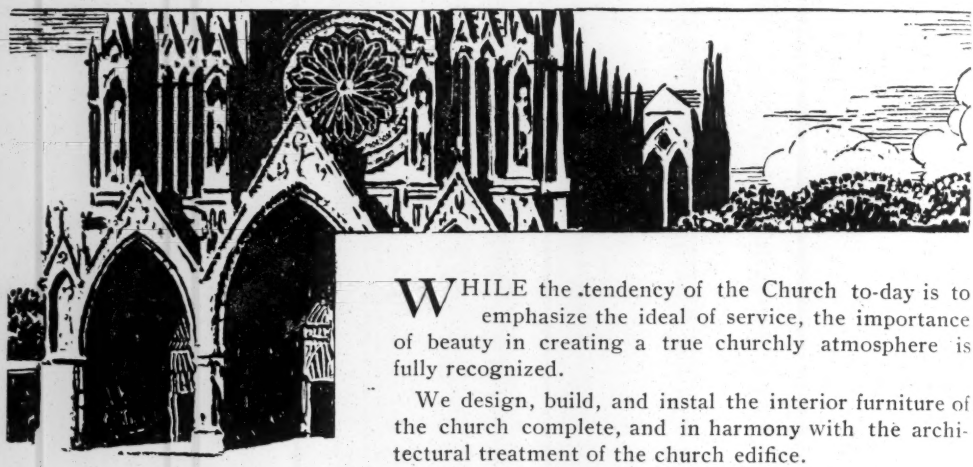

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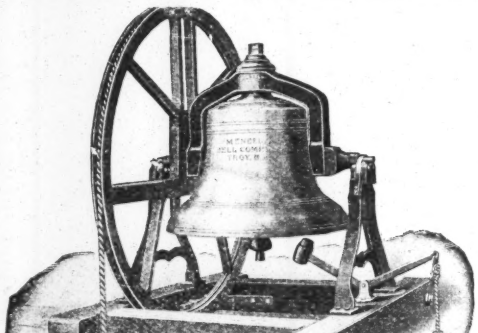

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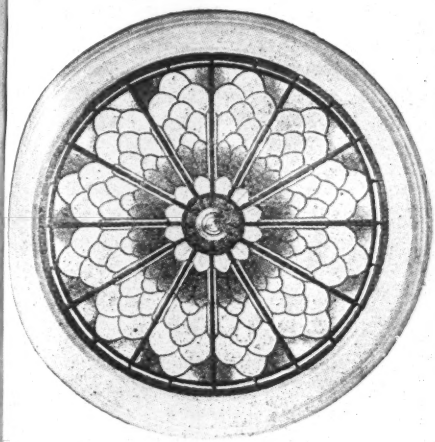

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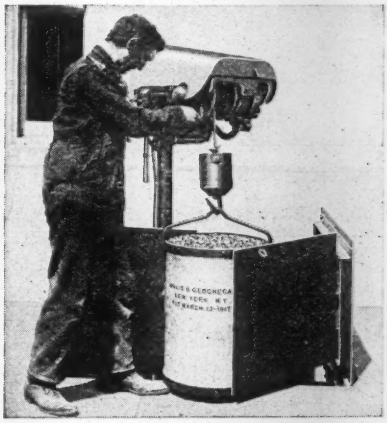

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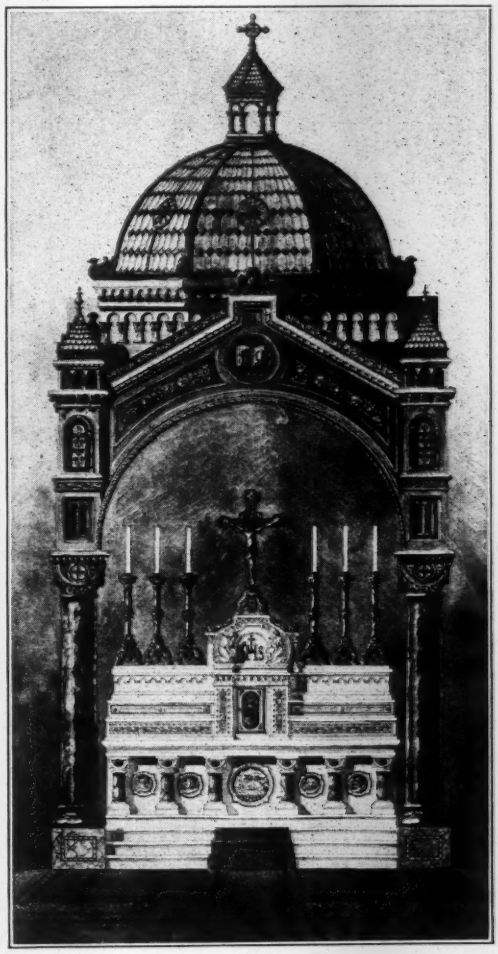

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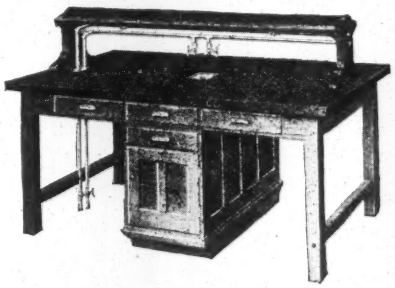

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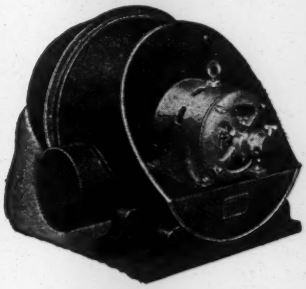

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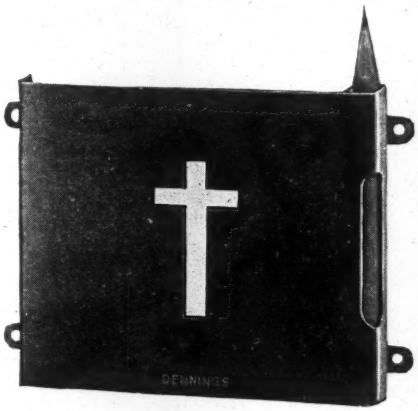

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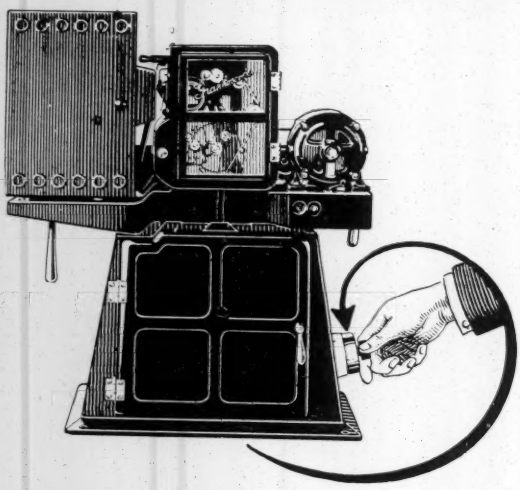

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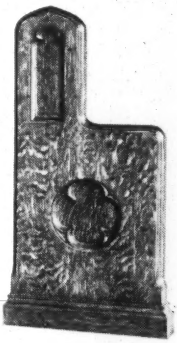

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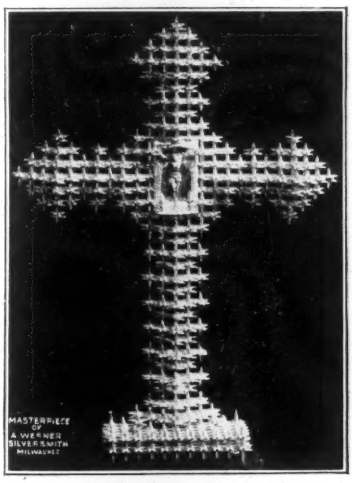


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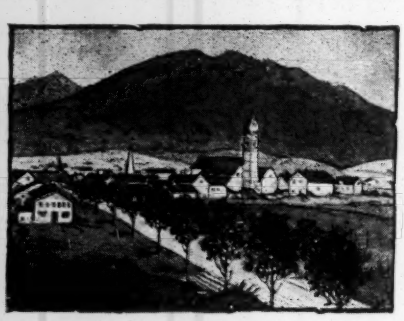

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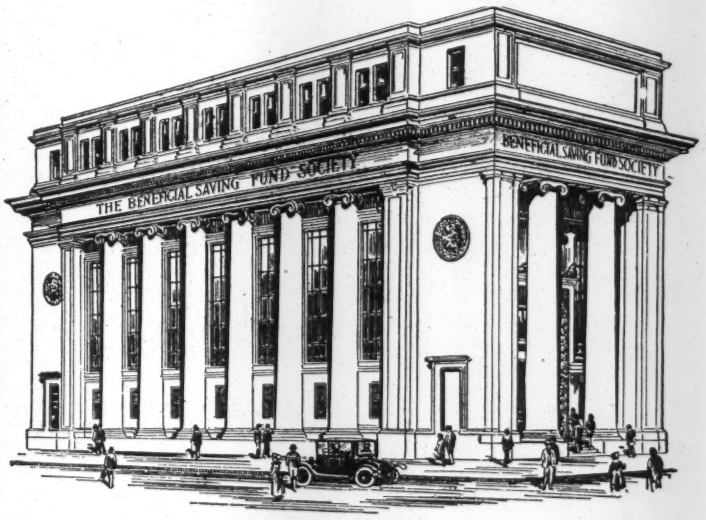


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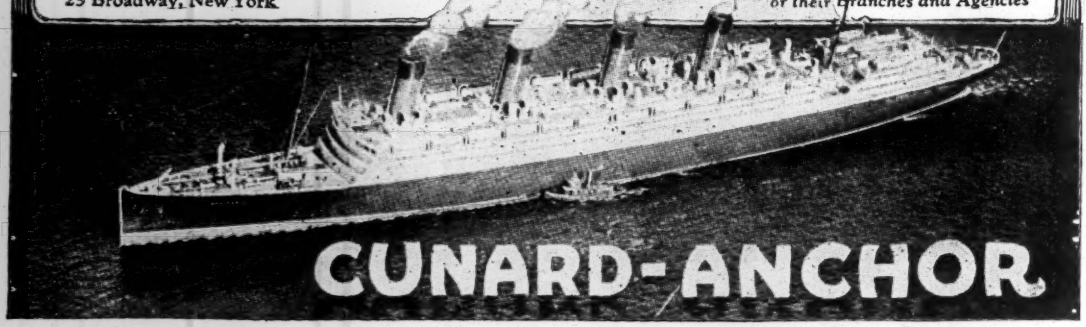


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